THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 7. NEW-YORK, SATURDAY, APRIL 27, 1839. Whole Number 423

POETRY.

For the Churchman.

VESPERTINÆ.—AN EVENING SOLILOQUY.

BY S. H. C.

Now, while the stars are waking from their sleep—
To guard with watchful eye the hours of night;
While stillness reigns around, and breezes fair
Waft their refreshing coolness from the shore;
While leisure yields repose, and time is given
To think of things unearthly and serene;
Soul, leave awhile the world and all its cares;
That, undisturbed and quickened, all thy powers,
With worthy themes thou may'st thy thoughts employ,
And hold sweet converse with the things of heaven.

How glorious are those last, bright, parting rays!
And that receding glow, how beauteous fair!
It ravishes a moment; but, alas,
Emblem of all that's earthly, oh, how soon
Those rays will vanish 'neath the western cliffs,
And night succeed through all the vault of heaven!
Memento of my frailty! oh, how soon
My little sun must sink from earth and time,
To traverse infinite, while o'er me rolls
Eternity's dread ocean, dark and high!
Well, let it be; if only I may sink
Calm and unruffled as yon shining orb,
That kisses now the earth, and says "farewell;"
For surely then some works will after shine,—
Stars, though they be, of smallest magnitude—
And blest the resurrection that awaits,
When at the sound of morning all shall rise,
Their suns unclouded, or thick ruffled o'er,
To run a course of glory, or to bear
Through endless day, one drear, unbroken night.
O! happy they who rise to life and peace,
To joys celestial, tranquil, and sincere,
Where pleasure flows, a current unalloyed,
Where verdure ever-blooming smiles around,
And bliss, in perfect measure, fills the soul!

"Ye stars! which are the poetry of heaven!"
Which glittering wheel eternal, bright, and fair;
How do ye show the handiwork of Him
Who touched you into being,—when the song
Of nature newly born first rent the air,
And all the sons of God did shout for joy!
When I consider how ye burn and glow,
And shoot your silver radiance afar,—
How numberless ye roll, yet silent all,
As thus you travel the empyreal road,—
How dwindles man to be a thing of nought!
Why art thou mindful of him, mighty God,
When such fair worlds of glory speak thy praise?
Yet thou art mindful of him, and hast made
These very orbs, I ween, for his abode.

Strange theory, which sometimes is advanced,
That these bright worlds are but a splendid show;
That He who built the heavens, displayed them there,
Reflectors of his glory, power, and skill,
For earth's inspection, and for earth's alone;
That this poor little orb, on which we live,
Is the grand theatre of human life,
While worlds far greater, roll majestic round,
Unblest, and uninhabited by man!
Monopoly unwarranted and wild!
Would God create such spacious worlds for nought?
Or be content with half their power to praise?
Would he on one alone bestow his care,
When all might flourish by a single nod?
True, as mere lights these stars advance his praise,
And thus, mere lights, are worthy of their shine;
But with what triple lustre do they blaze,—
How kindles all the glory, when we think
That every orb conveys immortals round;
That from them all pure orisons arise,
And allelujahs to that mighty Power,
Who weighs the hills in scales, who spans the heavens,
And holds the waters in his hollowed hand;
And whom we worship as the King of kings,
Great arbiter of life, eternal Lord,
Whose will the stars, the winds, and seas obey!

I envy not the atheist his creed,
(If *creed* it may be called, which rather seems
Defiance absolute of all belief.)
The man who looks o'er nature's lovely scene,—
These constellated skies, this air, this earth,
And gives to Chance, (poor deity,) the praise,
Has work to reconcile his faith with facts:
But oh, I pity his poor doubting soul,
His body too, obnoxious to the flame!
For proud his arm, 'tis lifted 'gainst high heaven,
Like sharp and burnished steel,—attracting thence
Lightning and fire to blast him and to burn!
Oh, fraught and fatal is this reasoning!
Incurs he vengeance and the wrath divine,
Risking eternity of life and bliss
Who thus will trifle with eternal things;
Make light of truth, and by ingenious skill
Argue accountability away.
What if 'twere proved that Chance is all supreme;
That times and seasons at its bidding roll;
Would this relieve the skeptic from his fear,—
The fear of punishment for crime and sin?
Would this remove the possibility,
Awful and dread, of suffering for sin,
The everlasting penalty annexed?
No; Chance that made, that still upholds these worlds,
Has made perhaps a hell,—may place him in it!
There's no security; eternal life
Is all at stake, and must be; endless death
Is quite a possibility to him!

I thank my God that I may make full sure
Of immortality, through Jesus Christ.
That by submission, and no servile arts
In vain resorted to, to shuffle off
Dependence upon him I may be free,
Happy and safe, though heaven and earth should fall,—
Safe in the keeping of his mighty power,
And by the fiat of redemption—free,
While every foeman falls, enslaved, destroyed,
And "allelujah" marks the ruin *just!*
All honor to his great, his reverend name,
For such protection offered, e'en to me;
And may I ever humbly take the boon
So freely proffered, grateful while I take;
May God deliver me from pride of heart
That makes man scorn his succor, though in need;
From heresy, deceit, vainglory, sin,
And all contempt of his most holy word;
For, oh! his word is holy, and his law,
Like to his word, is holy, just, and good.

(*To be continued.*)

THE SABBATH.

To keep the sabbath in an idle manner, is the sabbath of oxen and asses; to keep it in a jovial manner, to see plays and sights, to be at cards and entertainments, is the sabbath of the golden calf; but to keep it in surfeiting and drunkenness, in chambering and wantonness, this is the sabbath of Satan, the devil's holyday.

Bishop Andrewes.

Nothing worth having is gained by sin; and nothing worth keeping is lost by holiness.

LETTER OF BISHOP STILLINGFLEET

To a Lady concerning Vows of Virginity, &c.

Madam,—It is no little satisfaction to me to find, among the great numbers of those who seem to regard little beside the pleasing vanities of this life, that there are some whose minds are most employed about the concernments of a better. And I know nothing deserves our pity and our charity more than a good mind misled in the practice of religion; and if it be so great a fault, against the common principles of humanity, to give false directions to a common traveller upon the road, how much greater must it be to misguide those who are sincerely inquiring after the way that leads to heaven; where the joy will be so great in coming to it, and the misery so unexpressible in missing of it? which I write, not to reflect on others who have undertaken so excellent a work as the conduct of souls is, but to let you see I am so sensible of the weight of the thing I am about, that I would not give any other counsel to any than what I may have the comfort of myself when I must appear in another state. But I cannot, without grief in my mind, express it, that I find many of the directions given in this kind to have argued great mistakes, both of the nature of God and that true religion wherein we are to serve him. Some represent God as a being rather to be feared for his power, than loved for his goodness; and that he delights to see his creatures torment themselves with anxious thoughts concerning him, and the greatest severities they can well lay upon their own bodies. Others represent him as a Being that loves to be flattered rather than served; and that he is then only pleased with his servants when they spend the greatest part of their time in speaking to him and of him. It cannot be denied but that God ought to be the great object of our fear, and that our time cannot be better spent than in doing him service; but we must not think that God is therefore pleased with our superstition, or that there is no other way to serve him but in the continual exercise of devotion. That is the best part of our religion which makes us most like to God himself; which makes our minds pure and holy, and all our actions designed for great and excellent ends; and whatever in us answers to those perfections we suppose in God, we can never exceed too much in; we can never love, or honor, or trust, or obey God too much, because these necessarily flow from the conception of the goodness, wisdom, and power of God. But when we come to those external acts of religion wherein we think to please God, we are apt to mistake either the nature of the duty or the manner of doing it. Though we cannot love God too much, yet it is n[illegible] our duty to spend all our days here in mere contemplation of him; we cannot honor him too much, but we may mistake in the way of giving him honor; we cannot obey God too far, but we may choose those for the instances of our obedience which he is not pleased with. To guide ourselves therefore in the knowledge of what things are pleasing to God we have two certain rules. The one is what flows from a due conception of a divine nature, and that relation we have to him. On which account we are bound not only to fear and honor, love and obey him in our souls, but to express that sense we have of him in our minds in actions agreeable to it, as to pray to him in our necessities, to praise him for his mercies. But because we are so apt to err in the manner of our serving him, he hath himself given us an absolute and infallible rule in the Scriptures, and in order to our directing the course of our lives according to them for the pleasing God, we may consider these things:—

1. That God knows best what is most acceptable to himself, and that it is impossible for us to choose a better way of serving him than he hath given us.

2. That God hath declared that all things wherein men intend only to serve him are not equally pleasing to him; for though men did more immediately intend to honor God in offering sacrifice than in an act of mercy, yet he hath declared that he would have mercy rather than sacrifice.

3. That there are some things which men may choose to honor God by, which are very unpleasing to him, because they are not only contrary to his will, but do disparage God to our minds, as the worshipping him by a visible representation, though designed only to his honor.

4. That the greatest part of our obedience to God lies in forbearing the things which he hath forbidden us to do; for the negative precepts of the divine law are far more numerous than the affirmative, and the highest obedience we give to God is in preferring doing his will before our own.

5. That where several things are required to be done by us, every one ought so to be done as not to hinder the doing of others; as praying ought not to hinder men from the duties of their callings, nor the business of our callings from the daily exercise of devotion and the solemn preparations for the Lord's Supper, &c. And in this case the measures of time are to be taken from particular circumstances of several persons.

6. That what God hath no where forbidden us is lawful for us, and therefore the forbearing, and much more the vowing against a thing in itself lawful, can be no part of religion, nor acceptable to God. For how should God be honored by our refusing to do a thing which he hath allowed us to do? I do not deny but that it may be the duty of a Christian sometimes to forbear things in themselves lawful, but I can only say it is a duty when that is the means to bring us to something which is unlawful; otherwise I may use my liberty, and not offend God. It is lawful for me to forbear any one kind of meat or drink as long as I live; but why should I think it a part of religion, or a thing pleasing to God for me to do so, or vow against the eating or drinking of such a thing? The case is the same as to virginity and marriage; this latter being in itself lawful, and no where forbidden, and in some cases commanded, why should any person think it a thing pleasing to God to vow against it, when no one can foresee in their own case, whether they may not fall into such circumstances wherein it may be required, rather than be exposed to great temptations? I confess I cannot understand how such a thing comes to be lawful, much less commendable, and least of all a great instance of offering ourselves up to God. I deny not but it is in the power of any person to choose which state will suit best with their conveniences for this life or a better. But it is one thing to embrace one state before another, where we are left at liberty, and another to vow against another state, when our circumstances may in all respects make that afterwards more eligible than the other. By this, Madam, you may understand what my opinion is of such a vow of virginity as you mention; and in the general, I think that vows against things in themselves lawful, prove great snares to the consciences of those who make them; for we strangely desire liberty when we have abridged ourselves of it, and temptations oft times prove more troublesome upon the account of such vows. We have one great vow upon us already, viz. our baptismal vow; if we perform that we need not trouble or perplex ourselves with others. I wonder not at all to hear persons speak of great pleasure they took in the fancy of such things; for it is the nature of all new things, especially in religion, to have this effect. But that is a very unsafe way of judging; for I have known those who having gone through several ways of religion, have been almost ravished with the pleasure of every new way at first, and after awhile have cast off that and taken another, because the pleasure of its being new could not continue long.

Madam, if you value the peace of your own mind, keep yourself free in what God hath left to your choice; never think that God is better pleased with us for any crotchets of our own, than with doing what he commands us. Value his word and precepts above the directions of all men in the world. Do what he commands, and forbear what he forbids, and no doubt you shall be happy. Let no man carry you beyond the bounds God hath set you, nor make you believe that he hath found a plainer or more certain way to heaven than Christ hath given us. Think nothing necessary in order to the pardon of sin but what God hath made so; and suspect those guides that would carry you beyond the infallible rule of Scripture, which alone is able to make us wise to salvation.

From the British Magazine.

PLAIN PREACHING.

Mr. Editor,—There is a subject very interesting and very practical, which has often engaged my thoughts, where I have greatly wished for a comparison of minds with others, my brethren in the ministry,—wished to hear their sentiments, and to communicate my own,—but I have never yet been able to catch myself exactly in a favorable moment for stating clearly and fully what I wish to say, (neither more nor less) without either omitting anything material to my own views, or saying or seeming to say something which I would not be understood deliberately to mean. Whether I shall succeed any better now, is a question; whether, if I should, you will think it worth repeating, is another; whether, indeed, you will think the subject (altogether) a suitable one for the British M[illegible] these several questions to be decided "as the destinies may decree," I will, without further preface, proceed to disburthen myself of my lucubrations.

The subject I allude to is, "Plain Preaching," or "plainness of style in preaching." There cannot be two opinions held with regard to the *desirableness* of such a style as may be comprehended by the lowest rank of hearers. As little can it be a doubt that it is every clergyman's duty to make it a matter of constant study and pains how to acquire such a style, how to render himself more and more fully understood by every description of people composing his congregation. Of this, 1 Cor. xiv. alone, thoughtfully considered, must persuade him. Plain, strong, "sound speech that cannot be condemned," "wholesome words," which may declare the lively "truth as it is in Christ," for men's salvation, and make that truth manifest in the consciences, and effectual in the lives, of all that hear it, is what every sincere clergyman must desire and aim at. He can wish nothing better or further as far as *that* part of his office is concerned.

And yet it does not follow that all which is said in recommendation and enforcement of "plain preaching," or that all modes of opinion and feeling that may be prevalent on that subject, are either wise or right, or even free from danger. I do not know what the course of others' experience may have been, what cause they may have had from proximate circumstances to insist emphatically on the *plainness* referred to; but *my own* experience has led me to think that it *may* be unduly magnified and over urged. There is no good thing in the world (it would seem) which may not be misused; and so I think it has happened, among the rest, to "plain preaching."

Let it only be remembered what I have already (most heartily and honestly) professed in acknowledgment of its real excellence, and I shall then, I trust, be sufficiently guarded against misconstruction when I avow my deliberate conviction, arising from a considerable measure of experience, that in *some* parts at least of "the religious world" there is predominant a dogmatical and exclusive tone of judgment with regard to "plain preaching" which is injurious both to preachers and to hearers, to pastor and people, and which may conveniently be animadverted upon separately under each of those two heads:—

I. As affects preachers or pastors. The imperious tone assumed on the point now under discussion circumscribes the reasonable freedom of a clergyman's discretion in his mode of setting forth Christian truth. Surely, this is not advisable or right. Surely, there may very well be some latitude allowed for a *variety* of style between different individuals in the exercise of their common ministerial duty. To withhold this latitude, to reduce preaching to one uniform pattern, is (to say the least) losing a grace or ornament to truth. But further, it is losing to it a certain measure or *chance* (humanly speaking) of moral suasion. Unity of aim, pursued through diversity of process, has something in it akin to *undesigned coincidence;* and such kind of coincidence is among the acknowledged modes of legitimate evidence.—Again, it is against the analogy of Scripture. It is not like the "things new and old," which "every scribe instructed unto the kingdom of heaven" is directed to "bring forth out of his treasure." It is against the analogy furnished by the composition of the sacred volume itself; wherein *who* can fail to recognise the wide difference in style, tone, and expression, which characterizes its several portions, as may be exemplified from the writings respectively of Moses, Solomon, St. Paul and St. John? Only compare together the books of Genesis, with its primeval, naked simplicity of narrative—of Canticles, with its highly-wrought imagery of oriental poetry—of Proverbs, with its laconic and practical sententiousness—of the Epistle to the Romans, with its intricate and parenthetical processes of argument—of the first Epistle of John, with its purely spiritual and mellow tone of Christian love. The writers of these books were all equally engaged in he same cause, all under the influence of the same Divine Counsellor, and yet how variously in manner do they propound or recommend the truth. Is *nothing like* this liberal, genial, expansive variety, is *no choice or discretion* between spiritual appliances to be allowed to those whose commission it *now* is to commend the truth of "the most high God" to men's consciences, and to "show them the way of salvation?" Is it well, is it justifiable, to cut them down to one pattern, and to place a mark of disallowance on every clerical effort which deviates from that? thus cramping with unwarranted restrictions a minister's personal qualifications for his work, his peculiar endowments and turn of mind, and impeding the efficacy of his labors, when they are not to be blamed. Is this like the "diversity of gifts" which the New Testament speaks of? Is it like Rom. xii. 3–8, 10, and xiv. 3, 4; or 1 Cor. xii.; or 2 Cor. x. 13; or Eph. iv. 11–13; or 1 Pet. iv. 10? &c.; To my apprehension, it is not so like to anything in the world as to the attempts that we now and then see made to teach all men the same handwriting. It is destroying all personal identity and individuality, and merging the significant tokens of original impression in a bewildering monotony.

An ill consequence, of a somewhat different kind from the preceding, is to be enumerated among those (before I dismiss this first head) which affect the *ministers* of religion: and that is, that it generates a jealousy between different "schools" and tastes in the Church, promotes *clanning* and party making, sets one portion of the clergy on thinking and speaking disparagingly of others. But this consideration I forbear to pursue further. To turn to the second head—

II. The *ultra* demand for "plain preaching," as it affects *hearers*, or *the congregation*, or *the people*. Here its tendency is, in my opinion, still more objectionable; being, in conjunction with many other influences of the present day, *to reduce the standard of Christian edification,* and to minister to *spiritual indolence.* All things now seem designed to present religion to the mass of mankind *ready made* (as it were) *to their hands;* so as to leave them no trouble of the mind, no duty of a thoughtful watching and musing upon the truths they hear, no steady, pains-taking endeavor to "divide the word of truth," and "build themselves up on their most holy faith," according to its "proportion." Nothing of this kind is required, but it is only provided that they should [illegible] the very door of the hearer, or he will have none of it. If people have a mile to walk to church, (considering only *distance*, to say nothing of dirty or rough roads,) it has been ruled over and over again in the *central* courts, that the flaw is fatal to that exercise of Churchmanship; it is, *then,* clearly *unreasonable* to expect attendance; the same, if the hours of service interfere with those of breakfast, dinner, and tea at home. Again, if people have not *a stove* when they get there, but must "catch their deaths of cold" in *sitting* out the *long* service, it is obviously "a duty which they owe to themselves and their families" not to run such a risk. After all, when they have consented to come several furlongs to church, over not very good roads, and have breakfasted earlier, or dined later, to gain that point, and have found at church a comfortable, warm *sitting*, yet if they are not at last to hear *a plain sermon, such as any body may understand without effort,* there is an end of all obligation. All knowledge must come easily and comfortably, or it is not worth gaining. You must speak the plainest English; *if not, there are those who will.* Thus the "*rod*" of schism is held "*in pickle*" for us.

Now I do not mean to say that it is a point of conscience, or of wisdom, to resist all such demands; but every reflecting person should at least be aware to what lengths they *may* be carried, and he should be laying up some *principle of regulation* in his own mind *where and how to check or counteract any excessive measure of them.*

With regard to the particular point in question, it is well known that much of the influence of sectarian teachers has arisen from the familiarity of the language which they have (in part naturally, and in part systematically) employed in addressing their hearers. If it be said—"Well, if the influence of sectaries is so great from this cause, meet them on their own ground, fight them with their own weapons, show them that *you* know how to 'use great plainness of speech' in declaring gospel truths; is not this reasonable and obvious?" I would reply, "Certainly it *is;* but not so as to be adopted and prosecuted irrespectively of all other considerations. By such a course, a competition will be engendered, which *may* be highly injurious." *In my opinion, that is already the case.* There is, among those who offer themselves (whether with due credentials or without) as religious teachers to the community, a continual (if I may be allowed the expression) *under-bidding* for plainness, or clearness. The consequence of which is, that the truth, which *should* be our studious attainment, is so cheapened, in order to obtain ready acceptance, that it is impossible, in my judgment, it can have the sterling qualities of truth,—of *that* truth with reference to which our Lord, in the exercise of his living ministry, said, "take heed how ye hear." This *under-bidding* (as I have ventured to call it) bespeaks the hearer's attention; and then, if any attempt is made to rectify the unhealthy state of the religious appetite, a floating, dominant cry of the popular mind is fain to crush any such endeavor with all the weight of comparative odium attaching to the *less* plain contrasted with the *plainer* manner. Hence is furnished a plausible excuse for indolent hearers to fly off and forsake their own pastor for any other, or *no* other, under the plea that they "cannot understand him." This is a painful allegation to hear, and not an easy one to deal with. That it is often truly urged, I do not doubt; but that it therefore necessarily implies the clergyman *alone*, or even *at all*, to be in fault, is more than I can admit. That it is always *ingenuously professed* is not to be believed; and in other cases, where it may (as I have said) be *truly enough,* in point of fact, urged, I believe it may be in great part *accounted for* without absolving the party pleading it from all blame. Proverbially, "none are so deaf as those that will not hear;" and similarly, none are so slow to understand as those who *will not take pains to learn.* First, the want of will towards spiritual exertion rejects the lesson; and then the *habit* of refusing effort induces, more or less, the real inability to apprehend. Thus action and reaction conspire to produce the same effect. For my own part, I seem to see the cause of edified apostolical faith, of "soundness of heart in the divine statutes," of "the beauty of holiness," which "the king's daughter, all glorious *within*," should exhibit also *without*,—I seem to see this cause, impeded, and (humanly speaking) endangered, from indefinite multiplication of religious means, and incontinent *emulation* for priority of acceptance among them. A morbid activity in the *pastoral* department produces an indolent security in the *congregational.* A great deal has been said of late years about "the working clergy," and these have been somewhat invidiously set in contradistinction to the holders of benefices, to whom therefore is virtually imputed an *ex officio* character of inactivity or indolence, if indeed the charge be not made in much less scrupulous terms. But let conscientiouss laymen consider whether there has not rather been induced over *the religion of the people*, from the very means and language employed by those persons who labor to give prominence to the before-mentioned invidious distinction, a character and habit of indolence extremely perilous to their lively and essential membership in the Church of Christ.

I forbear to prosecute this subject further at present, not from want of further noticeable matter respecting it, but because you are perhaps already tired of what *has* been said, and think your readers would be even more so, if you were to submit it to them, and therefore civilly incline to commend me for *some* measure of prudent forbearance, and to absolve me from further trouble.

COMMUNICATIONS.

For the Churchman.

ASTICULUS STANTIS ET CADENTIS ECCLESIÆ.

"On the doctrine of justification, which has been considered a dividing line between the Churches of England and Rome, we find it impossible to acquit Mr. Newman of having substantially espoused the Roman side, and surrendered the views which, as we have been accustomed to think, discriminate the Church of England from the Romanists on the one hand, and a certain class of divines, whom, for want of a better appellation, we have termed Puritans."

Mr. Editor, I must confess I read this language of yours with utter amazement. Is it possible! Have I [illegible] by a spurious copy? I have *looked* over my copy; nay, more, I have *read* it carefully from beginning to end, notes, appendix, and all; and yet for the life of me, I cannot detect the unsound meat which you more than suspect, and which has so much disquieted the nerves of "*Cranmer*," (quere grandma?) of the Gambier Observer. Indeed I had supposed, and still suppose, (that is, if my copy is genuine,) that Romanism is one of the last things of which Mr. Newman can justly be accused. Will you allow me to transcribe you a few extracts from what purports to be Mr. Newman's third lecture, as the basis of my opinion?

In this lecture the author proposes to give us the "primary sense of the word justification." His text is Psalm xxix. 4, "The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice." After some introductory remarks Mr. Newman proceeds: "I shall now offer remarks in behalf of three positions which arise out of what has been said; first, that justification is, properly speaking, a *declaration* of righteousness; secondly, that it *precedes* renewal; thirdly, that it is the *means, instrument,* or *cause* of renewal. It is 'the voice of the Lord,' *calling us,* calling us *what we are not* when it calls us, calling us *what we then begin to be.*

"1. Justification is 'the glorious voice of the Lord' declaring us to be righteous. That it is a declaration, not a making, is sufficiently clear from this one argument, that it is the justification of a *sinner*, of one who *has been* a sinner; and the past cannot be reversed except by *accounting* it reversed. Nothing can bring back time by-gone; nothing can undo what is done. God treats us *as if* that had not been which has been; that is, by a merciful economy or representation, he says of us, as to the past, what in fact is otherwise. It is true that justification extends to the present as well as to the past; yet if so, still it must mean an imputation or declaration, or it would cease to have respect to the past. And if it be once granted to mean an imputation, it cannot mean any thing else; for it cannot have two meanings at once. To account and to make are perfectly distinct ideas. The subject matter may be double, but the act of justification is one; what it is as to the past, such must it be as to the present; it is a declaration about the past, it is a declaration about the present.

"This being so clearly the case, it is scarcely necessary to quote passages from Scripture in proof; one or two shall be adduced by way of sanction. For example: in the fourth chapter of his Epistle to the Romans, St. Paul makes justification synonymous with '*imputing* righteousness,' and quotes David's words concerning the blessedness of those 'whose iniquities are forgiven, and whose sins are covered,' and 'to whom the Lord will not impute sin.' Righteousness, then, is the name, character, or estimation of righteousness vouchsafed to the past, and extending from the past to the present, as far as the present is affected by the past. It is the accounting a person not to have that present guilt, peril, odiousness, ill-repute, with which the past burdens him. If a wrong has been done you, and you forgive the offender, you count it as though it had not been; you pass it over. You view him as before he did it, and treat him on his original footing. You consider him to have been what he has not been, fair and friendly towards you; that is, you impute righteousness to him or justify him. When a parent forgives a child it is on the same principle. He says, 'I will think no more of it this time; I will forget what has happened; I will give you one more trial.' In this sense it is all one to say that he forgives the child, or that he counts him a good child, and treats him as if he had not been disobedient. He declares him dutiful, and thereby indirectly forgives his past self, which lives in his present self, and makes it a debtor.

"Again, in the eighth chapter of the same epistle, St. Paul says, 'Who shall lay any thing to the *charge* of God's elect? It is God that justifieth.' Here *justification* is contrasted with *accusation;* accordingly it is a judicial word, and is therefore concerned with the past. It comes *upon* the past and takes up man in his natural state, as found a sinner. Whatever blessings besides are intended for him, still it is the commencement of blessing, and if so, is necessarily, in the first place, a declaring whatever it may do afterwards. It is, as being a judicial act, an act concerning the present as influenced by the past; they who *have* sinned *are* criminals, and they *are* justified from what they *have* been. Unless it can be shown, then, that courts of law *make* men innocent instead of *declaring* them so, justification is a declaration, not a making." (pp. 71–74.)

Passing over the evidence of his scripture proofs, we come to his second position.

"2. And secondly, it [justification] not only declares, but it *precedes* the gift which it declares; it is the 'voice of the Lord,' calling righteous what is not righteous, when he calls it so. This will appear from examining what justification is, as a real and gracious act on God's part towards us sinners. Now the doctrine of our justification not only implies, but derives its especial force from our being by birth sinners and culprits. It supposes a judicial process, that is, an accuser, a judgment-seat, and a prisoner. Such is our condition by nature; the devil is our accuser, as of old time he accused Job; and the natural *man*, not being righteous as Job, has so much more cause for amazement and confusion. Yet even Job says, 'Behold, I am vile, what shall I answer thee? I *will lay my hand upon my mouth.* Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.' Or, as Ezra speaks, 'We are *ashamed and blush* to lift up our faces to God, for our iniquities are increased over our heads, and our trespass is grown up unto the heavens.' If this be the case with holy men, what should it be with the world at large, when the heavy catalogue of their sins is spread out in the sight of divine holiness! Then, as St. Paul says, '*Every mouth is stopped,* and all the world is guilty before God.' Under these circumstances, when there is no health or hope in us, when we hide our faces and are speechless, the all-merciful God, as we are taught in the Gospel, for Christ's [illegible] how much we are overwhelmed and cast down, by a salvation as strange as the peril was imminent. This correspondence between the depth of our misery and our recovery, will enable us to estimate the wonderful character of the latter. It is an act as signal, as great, as complete, as was the condemnation into which sin plunged us. Whether or not it involves renewal, it is evidently something of a more formal and august nature than renewal. The word is one of state and solemnity. Divine mercy might have renewed us and kept it secret; this would have been an infinite and most unmerited grace, but he has done more. He *justifies* us; he not only makes, he declares, acknowledges, accepts us as holy. He recognises us as his own, and publicly repeals the sentence of wrath and penal statutes which lie against us. He sanctifies us gradually; but justification is a perfect act, realizing at once what sanctification does but tend towards. In it the whole course of sanctification is anticipated, reckoned, or imputed to us in its very beginning. Before man has done any thing as specimen, or paid any thing as instalment, he has the whole treasures of redemption put to his credit, as if he were and had done infinitely more than he ever can be or do. He is 'declared,' after the pattern of his Saviour, to be the adopted 'son of God with power by a' spiritual 'resurrection.' His tears are wiped away; his fears, misgivings, remorse, shame, are changed for 'righteousness, and peace, and joy in the Holy Ghost;' he is clad in white, and has his crown given him. Thus justification is at first what renewal could be but at last; and therefore is by no means a mere result or consequence of renewal, but an independent, though not a distinct act of God's mercy. *It* is a great and public deed in the sight of heaven and hell; it is not done in a corner, but by Him who would show the world 'what should be done unto those whom the King delighteth to honor.' It is a pronouncing holy, while it proceeds to make holy. As Almighty God in the beginning created the world augustly and in form, speaking the word, not to exclude, but to proclaim the deed, as in the days of his flesh he made use of the creature, and changed its properties, not without a command; so does he now create the soul by the breath of his mouth, by the sacrament of his voice. The declaration of our righteousness, while it contains pardon for the past, insures holiness for the future." (pp. 77–80.)

Passing over his scripture proofs and illustrations we come to his third position.

"3. Our justification is not a mere declaration of a past fact, or a testimony to what is present, or an announcement of what is to come,—much less, as many say, a declaration of what neither has been, is, nor ever will be,—but it is the *cause* of that being which before was *not*, and henceforth *is*. Strange it is, but such is the opinion of one of the two great schools of divinity which have all along been mentioned, that God's calling us righteous implies, not only that we have not been, but never shall be righteous. Surely it is a strange paradox to say that a thing is not because he says it is; that the solemn averment of the living and true God is inconsistent with the fact averred; that his accepting our obedience is a bar to his making it acceptable, and that the glory of his pronouncing us righteous lies in his leaving us unrighteous. Surely it is a paradox to maintain, that the only safeguard of the doctrine of our being accepted freely and without price, is our hearts being left odious and offensive to God. How does it diminish the freedom of the gift that he does more? How does it exalt his grace that he lets remain in the 'filthy rags' of nature those whose obedience his omnipotence surely might make well-pleasing to him, did he so will? We, indeed, can claim nothing; and if it be proved that Scripture promises no more, then it is presumptuous to seek it; but it is very certain that Scripture, again and again, speaks of our hearts and bodies, our thoughts, words, and works, as righteous; so it is not for want of Scripture warrant that we shrink from believing this gracious truth, but we are determined the word righteous in such passages, shall not *really* mean righteous; we put a second sense upon the word, we explain away the sacred text, and deny a sacred doctrine, all because we have a notion that we are exalting the fulness and richness of GOD's mercy by circumscribing it. Alas! it is an opinion too widely spread, too pertinaciously held to need formal statement, that if GOD be supposed to impart any intrinsic acceptableness to our services, this must diminish our debt to him; that the more he does for us the less we must feel indebted to him; and though he give all other graces he cannot give us humility with them. Far be from us notions as contrary to Scripture as they are disparaging to GOD's love; no, let us believe the comfortable truth, that the justifying grace of GOD effects what it declares. 'The voice of the LORD is mighty in *operation*, the voice of the LORD is a glorious voice.' It is not like some idle sound, or a vague rumor coming at random, and tending no whither, but it is 'the word which goeth out of his mouth;' it has a sacramental power, being the instrument as well as the sign of his will. It never can 'return unto him void,' 'but it accomplishes that which he pleases, and prospers in the thing whereto he sends it.' Imputed righteousness is the coming in of actual righteousness. They whom GOD's sovereign voice pronounces just, forthwith become just. He declares a fact, and makes it a fact by declaring it. He imputes not a name, but a substantial word, which being 'ingrafted' in our hearts, 'is able to save our souls.'

"GOD's word, I say, effects what it announces. This is its characteristic all through Scripture. Thus in the beginning he *said*, 'Let there be light' and there *was* light.' Word and deed went together in creation; and so again 'in the regeneration,' '*The* LORD *gave the word*, great was the company of the preachers.' So again in his miracles, he *called* Lazarus from the grave, and the dead arose; he *said*, 'Be thou cleansed,' and the leprosy departed; he *rebuked* the wind and waves, and they were still; he *commanded* the evil spirits, and they fled away; he said to St. Peter, and St. Andrew, St. John, St. James, and St. Matthew, 'Follow me,' and they arose, for 'His word was with power;' and so again in the sacraments his word is the consecrating principle. As he 'blessed' the loaves and fishes, and they multiplied, so he 'blessed and brake,' and the bread became his body. Further, his voice is the instrument of destruction as well as of creation. As he 'upholds all things by the word of his power,' so 'at the voice of the Archangel and at the trump of GOD,' the visible world will dissolve; and as his 'voice' formerly 'shook the earth,' so once more, 'the LORD shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake.'

"It would seem, then, in all cases, that GOD's word is the instrument of his deed. When, then, he solemnly utters the command, 'Let [illegible] in what manner is a further question not now to be discussed. Here it will be more in place, in conclusion, to mention another analogy in GOD's dealings with us, which is instanced in the process of justification as above considered; I mean the mode in which prophecy is introduced in Scripture, and the purposes it is made answer in sacred history. It has been noticed before now, as a characteristic of scripture prophecy, that it precedes and introduces into the world the great providences of GOD's mercy. When he would set apart a family or people for some extraordinary end, he reveals his purposes in the case of the first father of the line. He puts his word upon it in its origin, and seals up for it its destinies in that word, which, like some potent charm, works secretly towards the proposed end. Thus when the chosen people were to be formed, ALMIGHTY GOD not only chose Abraham, but spoke over him the promises which in due time were to be accomplished. The twelve tribes had each its own character and history stamped on it from the first. When the royal line of the Messiah was to be begun in Judah and renewed in David, on each patriarch in turn did Providence inscribe a prediction of what was to be. Such as this is justification as regards an individual. It is a sort of prophecy recognising GOD's hidden election, announcing his purposes before the event, and mysteriously working towards their fulfilment; even 'the oath which he sware' to us, 'more abundantly to show unto the heirs of promise the immutability of his counsel,' 'that we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.' And in thus openly setting forth what is secretly in course of operation, it is an appointment especially characteristic of that supernatural system which we call revealed religion. As GOD conducts his scripture dispensations by prophecy, and anticipates nature by miracle, so does he in a parallel way operate upon our hearts through justification.

"From what has been said then it appears that justification is an announcement or fiat of ALMIGHTY GOD breaking upon the gloom of our natural state as the creative word upon chaos; that it *declares* the soul righteous, and in that declaration, on the one hand, conveys *pardon* for its past sins, and on the other *makes* it actually *righteous*. That it is a declaration, has been made evident from its including, as all allow, an amnesty for the past; for past sins are removable only by an imputation of righteousness. And that it involves an actual creation in righteousness, has been argued from the analogy of ALMIGHTY GOD's doings in Scripture, in which we find his words were represented as effective. And its text, most abundantly establishes both conclusions; the former from its use of the word justification; the latter from its use of the word just or righteous; showing, that in matter of fact, he who is justified, becomes just, or he who is declared righteous, is thereby actually made righteous. Lastly, both doctrines are laid down in our articles; the former in the 11th article, the latter in the 13th." (pp. 84. 91)

The fault, I admit, Mr. Editor, may be in my olfactories, but really I can perceive, in the above, nothing so very unwholesome. G.

For the Churchman.

STANDARD PRAYER-BOOK.

Mr. Editor,—"Alius," in your last, evidently adopts the principle that let the Committee of the General Convention have done what they would in altering any part of our liturgy and articles, it must all have been submitted to, and every bishop in whose diocese Prayer-books may be published must have given it his *imprimatur*, until the next General Convention. Surely the committee, and each member thereof, will let the Church know that such is not their or his doctrine. And surely you, Mr. Editor, will not again let such radicalism appear in your paper, without your wonted honest editorial caveat.

GOOD ORDER.

For the Churchman.

STANDARD PRAYER-BOOK.

Mr. Editor,—I am fully sensible of the just claims of the Committee of the General Convention, to whom was entrusted the setting forth of a standard Prayer-book, for the pains which they have taken in the execution of their trust. But "*the best may err*." In the matter of the institution service, I think it must be obvious to all that their book is undeserving of confidence. There is another point also, on which, as an humble individual, I must respectfully express my dissent from their judgment. In the public baptismal offices, in the prayer next following the exhortation after the gospel, they have printed the "Amen" in Roman characters; thereby intimating that the said prayer is to be repeated audibly after the minister. A custom to this effect is, I venture to say, if it exists, a modern innovation in all the olden portions of our Church. It has nothing in the analogy of our services to sustain it. It has not, as far as my observation extends, the authority of English, or any but *very recent* American Prayer-books, for the above-mentioned mode of printing the Amen.

But does not the word "*say*," at the close of the exhortation, enjoin that the people shall audibly unite? There are two, and I believe only two, similar passages in the Prayer-book. That which contains the most conclusive evidence on the subject is in "the Churching of Women." The exhortation terminates with the words, "You shall give hearty thanks unto GOD and *say*." Immediately follows the rubric, "Then shall the *minister* say," &c. It is hence conclusively evident that the party exhorted to *say* is not therefore required to say *audibly*.

My next proof is in the office of private baptism. It is there ordered, in a preliminary rubric, "that the minister, with those who are present, call upon GOD and *say* so many of the collects appointed in the form of public baptism, as the time and present exigence will suffer." Are the people audibly to repeat with the minister those collects? I trow not. And if not, the word "*say*" does not require *audible* saying.

As, then, the committee's mode of printing is not required by the rules of the Church, as it has nothing in the analogy of our services to justify it, and as it sanctions a departure from thoroughly established usage, I cannot but hope that it will be ranked among those "typographical *errors*" which are so justly excepted from the canonical provision for correction of editions of the Prayer-book by the standard copy.

RECTUS.

P. S. Since writing the above, it has occurred to me that some may possibly think that the words, "Ye have heard how the *congregation* hath prayed," in the exhortation which immediately follows the above-mentioned prayer in the office of adult baptism, is proof that the congregation must *audibly* pray. This is true if a prayer in which the Church [illegible]; but not otherwise.

For the Churchman.

OXFORD TRACTS.

Mr. Editor,—I am sure I am far from standing alone in my feeling of gratitude to you for your very excellent remarks, in your last, touching the high-handed measure which has been adopted by a trustee of the General Seminary for the suppression of free discussion on important points of Christian doctrine. I refer to what you inform us respecting the suppression of the proposed edition of Dr. Hook's sermon and the Oxford Tracts. The trustee may assume to himself what influence he pleases. Be well assured, however, that be he who he may, he mistakes his brethren of the board if he thinks that any thing like a majority of them would approve of his interference in this matter. No, Sir, there is, and GOD grant that there ever may be, in the Board of Trustees, a true Protestant spirit which no recreant member can destroy—that spirit which builds its love of truth on the thorough and enlightened sifting of error, and therefore fears not for any boldness with which error may vaunt itself. Be it that the Oxford Tracts tend to Popery. What is Popery that the enlightened Christian should fear it? He need not. The present age knows too much, and inquires too much, to allow of any fear of the material growth of Popery among us. As a Protestant, I blush for every effort to suppress honest inquiry. Could I suppose that this trustee had, in his fears for the strong foundation of Protestantism, any sympathy in the minds of the trustees or friends generally of the Seminary, I should be ashamed of the institution. But I do not. Among those trustees and friends there are too many *well-informed* and *enlightened* Protestants to share with *him* his fears. The enemies of the Oxford Tracts have excited a spirit of inquiry concerning them. Every true friend of the Seminary will say, let that inquiry be instituted in all its length and breadth. The Protestant cause has nothing to fear from it. It is too true and too strong to suffer from that inquiry.

The weak Protestant, however, whose principles float on the surface of the shallow waters of the mere upbraiding and evil speaking in which many delight to show their anti-popery, will fear the effect of the publication among us of the Oxford Tracts. No such fear is felt by the truly enlightened Protestant.

And let me, Mr. Editor, in this connection, express my grateful acknowledgments to you for the stand which you have taken against Papal error. The reckless gossip in which too many Protestants indulge is easily met and answered; but strong reasons, and deep arguments, such as your columns have afforded, have proved the groundlessness of those errors; and have extorted from eminent men among the Romanists the avowal that *your* paper is their most formidable antagonist, and that high Churchmen are those with whom they find the most difficulty. The sectaries, and professed Churchmen who sympathize mainly with them, make so many concessions, in clear opposition to Scripture and primitive catholic Christianity, that they are easily dismissed. But a high Churchman takes so effectually the stand supported by holy Scripture and ancient authors, that they cannot dislodge him.

I have, however, Mr. Editor, written as if I thought the Oxford divines were really Popish in their principles and tendencies. I am not without my fears on this point; but I frankly confess it has not yet been made to appear: for I have seen but few of their tracts. Those which I have seen by no means justify the conclusion. I am not, however, willing that the Papists should have their cause strengthened, either by the assumption that they are so, or by a fear of inquiring whether they are. As a Protestant I say, that inasmuch as the Church of Rome claims the Oxford Tracts—perhaps I ought to say, weak Protestants give them to the Church of Rome—let it be seen whether the claim, and the good easy gift of it, are really justified by the tracts themselves.

On the whole, Mr. Editor, I say again, with you, let them be published. Sound, devoted Churchmen have nothing to fear from them. Their publication will dispel the fears of half-way and timid Protestants; because it will be proved, either that there are sound Churchmen who know how to meet Papal oppositions to the truth, or that such oppositions do not really exist in the Oxford Tracts.

A TRUSTEE.

For the Churchman.

STANDARD PRAYER BOOK.

Mr. Editor,—Whether, as your revived correspondent "Alius" asserts, my former pieces "were singularly devoid of argument, yet particularly positive," or not, is now matter of little moment. I can say, however, to Alius, that the principles sustained in those pieces have met with full and decided approbation from quarters which every member of the Standard Prayer-book Committee would consider deserving of high respect and consideration, however deserving of flippant censure I might be esteemed. I repeat, however, that this is now a matter of little moment. The whole subject has assumed a very different aspect. A bishop, in whose diocese many and large editions of the Prayer-book are printed, has honestly stated the general grounds on which he will deem it his duty to give his official canonical sanction to editions differing in important particulars from the declared standard. Another bishop, the chairman of the committee which has declared its book to be the standard, has announced to the public that the alleged faults, having been thoroughly considered by the committee, are deemed not to be such. *You* have, by adoption, made your own, an article which purports to give, in detail, the grounds of the objections to the committee's book. I humbly conceive, therefore, that the matter has assumed altogether too grave an aspect, and become too intimately connected with individual responsibility, and official sanction, to allow, with any propriety, of the species of irresponsible flippant censorship in which Alius seems disposed to indulge. There is another paper, Mr. Editor, and a most excellent and interesting one it is, in which, if its editor sees fit, a responsibility similar to yours would, with peculiar propriety, be assumed; and thus a ground be taken, on both sides, equal in itself, and of definite responsibility becoming the gravity and importance of the subject. I propose, therefore, to Alius, that he and I should both retire, and leave the field to those who will not be anonymous.

UNUS.

For the Churchman.

"CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED?"

Mr. Editor,—In common with many, and I trust all of her members, I rejoiced in the noble and primitive stand taken by our Church, at her General Convention of 1835, in refer[illegible] indication of the prevalence of right views and feelings, and primitive spirit within her borders, that she more fully recognised in her action at that time, the great and important principle, that missionary operations ought to be conducted by the Church of CHRIST as such; and not left, as are most of the benevolent enterprises of the day, to the control of voluntary and irresponsible associations of human invention.

Whether the principle alluded to has been acted upon to its full extent, however, may perhaps be questionable. Probably it is not believed or contended that our missionary organization is necessarily perfect yet, either in theory or practice, although "an unwavering adherence" to it is recommended by the board in their last report. But I do not purpose at this time to discuss particularly the excellences or defects of the "present organization." I wish merely to call attention to what has appeared to me a somewhat serious practical difficulty in the working of the system. We have two committees: one "for domestic," and the other "for foreign missions." These committees are distinct, and independent of each other, so far as their reception and disbursement of funds contributed are concerned. Now it is well known that there is some difference of opinion and feeling as to the comparative claims of missions within and without the United States—or more correctly, in the new world and the old; for the same motives which should prompt us to extend missionary aid to Arkansas, or Louisiana, should also direct our benevolent efforts, though perhaps in a less degree, to Texas and Mexico. Such being the state of things, those who contribute to the cause of missions are compelled to make their election between domestic and foreign claims. Here then arises the practical difficulty alluded to, in several shapes: a clergyman, in presenting the subject to the people of his charge, will naturally be led to favor the one side or the other as his own views and sympathies may be; else he must compromise the matter, as is often done, by recommending a division half and half, or otherwise; or, finally, he must urge the claims of missions in general terms, and leave all to decide for themselves. Each of these expedients is attended with some objections: if he favors domestic claims, his people may, some of them, be more in favor of foreign ones, or vice versa. Here is an unpleasant dilemma; they must either act contrary to their own judgment in complying with his, or contrary to his wishes, by making their contributions according to their own pleasure. In the case of a division, like that of Solomon, it is not likely to satisfy both parties, though it may be submitted to for the sake of peace. As to each one's deciding for himself, it is not expedient that they should be called upon to do so. Those men whom the Church has seen fit to "appoint over this business" of appropriating her offerings, it is supposed are or ought to be able to decide when and where they may be most properly appropriated, and better certainly than each contributor can do for himself.

Such is the difficulty resulting (in part at least) from the plan of having two committees; and though some may think I have made a mountain of a mole hill, yet I believe the difficulty does arise, in one way or another, in connexion with the contributions of a congregation; and if it be multiplied something like a thousand-fold it becomes worthy of consideration. Added to this, I believe this feature in our missionary board contributes to foster and keep alive the somewhat *unkindly* difference of opinion and feeling upon the general subject which prevails to some extent.

In conclusion then, Mr. Editor, I would take the liberty to suggest the expediency of reducing the *two* committees into *one*. If two cannot "walk together except they be agreed" to walk the same way, I see not how our two committees can walk together, or act harmoniously and effectively, when they are placed back to back, and compelled by the nature of the case to walk different ways; and that too when their divided strength is not sufficient to enable them to make much progress either way, while at the same time they are not permitted to assist each other. Let us then have ONE COMMITTEE, competent to a judicious management of our missionary efforts, and by *it*, let them be controlled. To *it*, let our offerings be entrusted, accompanied with our prayers for the blessing of heaven upon them. Let "the field be the *world*," indeed, but let us act, by our constituted agents, under the guidance of the apostolic exhortation to "do good unto all men, as we have *opportunity*; *especially* unto them who are of the household of faith."

CLERICUS RUSTICUS SECUNDUS.

P. S. I venture to express a hope that these imperfect hints may call further attention to the subject, for I am well persuaded that it deserves it.

C. R. S.

For the Churchman.

THE OXFORD TRACTS.

Mr. Editor,—I have watched with great interest the discussion that has sprung up respecting the *Oxford Tracts*, so called. Without having as yet had an opportunity to examine those productions, I confess that my sympathies are enlisted for them. I abhor so heartily the innovating spirit of the age, both *in* the Church and *out* of it, that half my confidence is already given to any man who professes to seek for "the old paths," and to restore ancient landmarks. This is the avowed design of the Oxford divines, and having the highest testimony come from their opponents, as to the purity of their character, and the soundness of their learning, (see Christian Observer, *passim*,) I confess myself deeply interested in them; at least so far as to hope that they may have a fair hearing and an impartial trial.

But there is an evident design in some quarters to put them down, and if possible, all who speak a word for them; and this too, not by force of reason, or the calm exposure of their errors, so much as by clamor and invective. One of your *contemporaries* in a neighboring city, leads the crusade—this being a kind of warfare in which that print is thought to excel. Hitherto, however, its weapons have been furnished chiefly from the armory of the "Christian Observer;" it being quite apparent that when the discussion began the editors alluded to had never seen the tracts which they set themselves to demolish: whether they have *yet* seen them, I think very doubtful: but no matter. He that fights for a party, and appeals only to the ignorance or prejudices of his readers, does not need to be well informed on the subject in debate: the less he knows about it, the less scrupulous he is likely to be in the means he makes use of, and therefore the greater are his chances of victory, which is all he seeks for.

Whether it was feared that the Episcopal Recorder alone could not accomplish the good work, I know not, but a writer in "the Gambier Observer," under the venerable signature of *Cranmer*, comes to the rescue. From the flourish of trumpets with which this new champion was announced in the *Recorder*, I was prepared for the instant demolition of the Oxford Tracts and all their abettors and adherents. I find nothing in his article, however, very surprising; nothing that might not have been written by one who had *not* been set "*to banish and drive away from the Church all erroneous and strange doctrines*," *&c.* The best part of the article is the quotation from *the Churchman*; and as for its butcherly similitudes, an illustration is no argument *here*, whatever it may be west of the Alleghany.

I said there was nothing surprising in the article of *Cranmer*. I am wrong; I *was* surprised at the reference to the resolutions of the Ardagh meeting in Ireland. That meeting was assembled to censure Dr. Todd, for an opinion expressed by him, as Donellan lecturer in Trinity College, Dublin, that the Pope is *not* the Antichrist of the New Testament. The allusion to the Oxford Tracts appears to have been only incidental, whilst *Cranmer* leaves one to think that the meeting was held expressly for their condemnation. But let this pass. The meeting is spoken of as representing the clergy of the diocese, whereas but fifteen persons were present, and that too, without any authority; and so unfair was the transaction, that the Dean of Ardagh felt it his duty to expose the whole affair, as a miserable *caucus*, professing, but without any right, to represent the clergy of the diocese. *Cranmer* was either wrongly informed respecting the meeting, or has made an unfair use of it. (See British Magazine for January, p. 87.)

A cause that needs *expedients* to support it, that resorts to clamor, and appeals to prejudices, is at least a *suspicious* cause: and therefore, without pinning my faith on the sleeve of the Oxford divines, I say with you, Mr. Editor, *by all means let the Tracts be republished*.

ALIQUIS.

For the Churchman.

WHAT DO YOU FEAR?

Mr. Editor,—I presume that the trustee who acted the unworthy part mentioned in your last, is one of that school who are more conspicuous for their profession of "vital godliness," than for the possession of that charity which "doth not behave itself unseemly." I am not surprised that the religious instincts of this class (their *understanding* has not yet been brought to the subject,) should take fright at the proposed publication of the Oxford Tracts; for nowhere else are the subtle errors, the dangerous tendencies, and the lurking germs of Socinianism, (of which indeed they are little conscious,) of their peculiar system more acutely developed and exposed. Such passages as the following, from Tract No. 73, towards the end, are needful physic for many among us "who know not what manner of spirit they are of;" and as it is physic which sooner or later they must take, they will, if they act wisely, let the publication of the Tracts go forward and make as few wry faces about it as possible.

"There is a widely spread, though variously admitted school of doctrine among us, both within and without the Church, which intends and professes peculiar piety, as directing its attention to the *heart itself*, not to any thing external to us whether creed, actions or rituals. I do not hesitate to assert that this doctrine is based upon error, that it is really a specious form of trusting man rather than GOD, that it is in its nature rationalistic, and that it tends to Socinianism. How the individual supporters of it will act, as time goes on, is another matter, —the good will be separated from the bad: but the school, as such, will pass through Sabellianism, to that 'GOD-denying apostacy,' to use the ancient phrase, to which in the beginning of its career it professed to be especially opposed."

In Tract No. 1, against Romanism, being No. 71 of the series, I find, (among some judicious remarks on the Roman controversy,) a statement of the "practical grievances" which stand in the way of communion with the Church of Rome. Of the seven grievances given by the author of the Tract as a specimen of others of a similar kind, which are so many effectual obstacles to communion with that corrupt Church, I quote—for a purpose which I will presently explain—the following on the necessity of confession.

"By the Council of Trent every member of the Church must confess himself to a priest once a year at least. This confession extends to all mortal sins, that is, to all sins which either are done willingly or are of any magnitude. Without this confession, which must be accompanied by hearty sorrow for the things confessed, no one can be partaker of the holy communion. Here is a third obstacle in the way of our receiving the grace of the sacraments in the Romish Church, which surely requires our diligent examination before it be passed over. That there is no such impediment sanctioned in Scripture, is plain, yet to believe in it is a point of faith with the Romanist. The practice is grievous enough; but it is not enough to submit to it; you must believe that it is a part of the gospel doctrine, or you are committing one of those mortal sins which are to be confessed; and you must believe, moreover, that every one who does not believe it, is excluded from the hope of salvation. But not to dwell on the belief in the necessity of confession itself, consider the number of points of faith which the Church of Rome has set up. You must believe every one of them; if you have allowed yourself to doubt any one of them, you must repent of it, and confess it to the priest. If you knowingly omit any one such doubt you have entertained, and much more if you still cherish it, your confession is worse than useless; nay, such conduct is considered sacrilege, or the sin against the HOLY GHOST. Further, if, under such circumstances, you partake of the communion, it is a partaking of it unworthily to your condemnation."

And now that both passages are before your readers, I wish to ask the gentlemen who have raised so lustily the cry of "putrid meat,"—What do you fear? Do you fear that the Tracts will bring in the errors of Popery, or bring out the errors of the "evangelical" school?

ANTISEPTIC.

"Succession" shows so much spirit and good temper that we cannot deny him the privilege of correcting the errors of the press in his own way. In the present case, however, it is proper to shield the printer, the errors being such as should rather be laid to the charge of the editor. Correspondents who are tenacious of accuracy cannot be too particular in their manuscripts, since a publication of *fac similes* would show that in some cases, at least, there was a third party who might come in for an equal (not to say exclusive) share of the blame.

For the Churchman.

ERRATA.

Mr. Editor,—I am not "FIND FAULT," but I really think you ought to take your printers to task for much clumsiness in the mechanical department of your last number. In an article, the interest of which, I flattered myself, would be great to the friends [illegible]nerally of our Church, that respecting "BISHOP HICKES," I am made to recognise, as having had entity, a "Bishop *Fabonar*." I am unaware that such a one ever existed. There was, however, as truly stated by me, as every good American Churchman should bear in mind, Bishop *Falconar*, in whose person was vested a share of the sacred deposite which conveyed the apostolic succession to the first bishop of the American branch of the Catholic Church.

Much, too, as I would do all proper *honor* to Bishop Hickes, I did not say, as your printers in the last paragraph of my article have made me say, "that I beg leave to record my *note* in *honor*"—but I did beg leave to record my *vote* in *favor*—of his being hereafter known not as *Dean* but as *Bishop* Hickes.

Your argument in the matter of the new standard Prayer-book, will, I doubt not, be admitted by the Church as settling the question in favor of your view of it; but the due appreciation of that argument will depend somewhat upon such corrections as common sense may give to what must surely be sundry typographical errors attending the transferring of it to your printed sheet.

SUCCESSION.

TO THE REV. DR. DE LANCEY.

Written after seeing him administer the holy communion to a very large number of his congregation on Easter Sunday.

May heaven's choicest blessings thee attend,
Our guide, our kind instructer, pastor, friend—
Friend of the soul, whose precepts lead the way
To the bright mansions of eternal day;
Whose soothing voice with eloquence divine
Has brought repentant sinners round the shrine,
Where tott'ring age, and youth with pious zeal
In trust, in hope, in penitence appeal
To solemn rites from which we turn no more,
There taught by thee our Saviour to adore;
Where suppliant numbers humbly bend the knee,
And own with gratitude their aid through thee.
Oh! be these precious treasures thou hast spread,
In heaven's blessings doubled on thy head;
And when the mitred robes thou soon wilt wear
Summon thy powers to a wider sphere,
Oh, may thy mantle to thy flock be given,
To shield our path which thou hast raised to heaven;
And while our shepherd's absence we deplore,
May other climes thy valued health restore;
For which our fervent prayers and hopes ascend,
To bless the labors of our soul's true friend.

Banner of the Cross.

We understand that in consequence of Sir Herbert Jenner's recent decision in the case of Breek *vs.* Woolfrey, by which he has affirmed that praying for the dead is not inconsistent with the doctrines of the Church of England, many of the clergy have determined to exercise a rigid scrutiny into every inscription intended to be placed on a tombstone. In some instances the excellent plan of giving a public notice has been adopted, the clergyman announcing to his congregation that he will not permit any monument to be erected without his written authority, and requiring to see a copy of the inscription proposed to be engraved.

London Episcopal Magazine.

Observance of the Sabbath.—A public meeting of the parishioners of Christ Church, Spitalfields, has been held, the Rev. W. Stone, (rector) in the chair, for the purpose of enforcing the due observance of the sabbath day, and putting down Sunday trading. An association was formed to carry out the objects of the meeting, and a resolution passed declaratory of their intention to suppress effectually all Sunday trading. The association will perambulate the parish on Sundays. They will endeavor to effect the observance of the sabbath, in the first instance, by personal persuasion and influence; by inducing, if possible, all masters to pay their tradesmen and servants on Friday, or early on Saturday; by the diffusion of tracts in favor of sabbath-keeping; and by effecting a uniformity of action on that point in the adjoining parishes. Should they fail in accomplishing the observance of the sabbath by the above mild means, they will then assist the civil power in enforcing the full penalties against such as shall be convicted of Sunday trading. Several tradesmen have exposed in their shop windows placards, pledging themselves to refrain from all trade on the Lord's day.—*Ibid.*

THE CHURCHMAN.

SATURDAY, APRIL 27, 1839.

MR. JACOB ABBOTT'S "CORNER STONE."—Among the Oxford Tracts is one entitled "On the introduction of rationalistic principles into religion." The first pages of the tract are occupied with a critical comparison of the respective principles and tendencies of rationalism and Catholicism, and the remainder is devoted to an analysis of the works of two popular authors as an illustration of the extensive and insidious introduction of rationalism into what is termed the "orthodox" religion of the age. The first of these authors is Mr. Eskine, in whose celebrated treatise the writer of the tract detects and exposes the commencement of a rationalizing process which has extensively infected the theology of our times, and which in the "corner stone" of Mr. Jacob Abbott, and still more in his late works, is shown to have run out into downright Socinianism. The tract is a masterpiece in its way, pointing out error in some of its most disguised and subtle forms; and the republication of it might set many among us on our guard against a class of dangers of which we are too little conscious, and to which we are peculiarly exposed. The following extract is the conclusion of the analysis of Mr. Abbott's book, and may be said to contain its more practical results; for an exposure of the errors of the same author in regard to the divinity and atonement of our Saviour, and for a vindication of the principles on which the author of the tract rests his criticism, we must refer to the tract itself. No. 73 of "Tracts for the Times."

"This brief explanation of Mr. Abbott's theological system may be fitly followed up by some specimens of the temper and tone of his religious sentiments. In this way we shall be able to ascertain the state of mind which such speculations presuppose and foster.

"'JESUS CHRIST had a taste for beauty, both of nature and art; he admired the magnificent architecture of the temple, and deeply lamented the necessity of its overthrow, and his dress was at least of such a character, that the disposal of it was a subject of importance to the well-paid soldiers who crucified him.' p. 50, 51.

"I put aside the utter unreasonableness of this last remark; but let us think seriously, is CHRIST GOD, or is he not? if so, can we dare talk of him as having 'a taste for nature?' It is true Mr. A. does speak in this way of the Almighty Father also; so that it may be said rather to prove that he has a grovelling conception of GOD than of CHRIST. Perhaps it will be more truly said that his irreverence towards the Saviour has led on to the other more direct profaneness. Yet a 'taste for beauty of *art*!' This of the Eternal Son of GOD, the Creator; will it be said that he is man also? true; but his personality is in his Godhead, if I may express myself in theological language. He did not undo what he was before, he did not cease to be the Infinite GOD, but he added to him the substance of a man, and thus participated in human thoughts and feelings, yet without impairing (GOD forbid) his divine perfection. The incarnation was not 'a conversion of the Godhead into flesh, but a taking of the manhood into GOD.' It seems there is *need* of the Athanasian Creed in these dangerous times. A mystery, indeed, results from this view, for certain attributes of Divinity and of manhood seem incompatible; and there may be some revealed instances in our LORD's history on earth of less than divine thought and operation; but *because* of all this we never must speak, we have utterly no warrant to speak, of the Person of the Eternal Word as thinking and feeling like a mere man, like a child, or a boy, as simply ignorant, imperfect, and dependent on the creature, which is Mr. A.'s way. In saying this, I am quite aware that the sensitiveness of a Christian mind will at once, without argument, shrink from a passage such as that commented on, but I say it by way of accounting for its aversion, which, perhaps, it may not be able to justify to others. To proceed:—

"'JESUS CHRIST was in some respects the *most* bold, energetic, decided, and courageous man *that ever lived*; but in others he was the most flexible, submissive, and yielding.' p. 51.

"The Son of GOD made flesh, though a man, is beyond comparison with other men; his person is not human; but to say 'most of all men' is to compare.

"'There never was a mission, or an enterprise of any kind, conducted with a more bold, energetic, fearless spirit, than the Saviour's mission.' p. 52.

"This sentence may not seem objectionable to many people, and as it is similar to many others in the work, it may be right to remark upon it. The truth is, we have got into a way of, what may be called, panegyrizing our LORD's conduct, from our familiarity with treatises on external evidence. It has been the fashion of the day to speak as to unbelievers, and, therefore, to level the sacred history to the rank of a human record, by way of argument. Hence we have learned to view the truth merely externally, i. e. as an unbeliever would view it; and so to view and treat it even when we are not arguing; which involves, of course, an habitual disrespect towards what we hold to be divine, and ought to treat as such. This will in part account for the tone in which the history of the Jews is sometimes set forth. And it is remarkably illustrated in the work before us, which though pointedly addressed only to those, who 'have confessed their sins and asked forgiveness,' who 'strive against temptation, and seek help from above,' (vid. p. 1.) yet is continually wandering into the external view of CHRIST's conduct, and assumes in a didactic treatise, what is only accidentally allowable in controversy.

"'There is something very bold and energetic in the measures He adopted in accomplishing his work. . . . In fact, there perhaps never was so great a moral effect produced in three years, on any community so extensive, if we consider at all the disadvantages incident to the customs of those days. There was no press, no modes of extensive written communication, no regularly organized channels of intercourse whatever between the different portions of the community. He acted under every disadvantage.' p. 53, 54.

"Under no disadvantage, if He were GOD. But this is only part of one great error under which this writer lies. 'There was no press!' What notions he has concerning the nature, the strength, and the propagation of moral truth!

"'He sought solitude, he shrunk from observation; in fact, almost the only *enjoyment* which he seemed really to love, was his *lonely ramble* at midnight, for rest and prayer. . . . It is not surprising, that *after the heated crowds and exhausting labors of the day*, he should love to retire to silence and seclusion, to enjoy the cool and balmy air, the refreshing stillness, and all the beauties and glories of midnight among the solitudes of the Galilean hills, to find there happy communion with his Father,' &c., p. 55.

"The more ordinary and common-place, the more like vulgar life, the more carnal the history of the eternal Son of GOD is made, the more does this writer exult in it. He exults in sinking the higher notion of CHRIST, and in making the flesh the *hegemo-*

nikon of a divine Essence. Even a prophet or apostle *might* be conceived to subdue the innocent enjoyments of his lower nature to the sovereignty of faith, and enjoy this world as an emblem and instrument of the unseen. But it is the triumph of rationalism to level every thing to the lowest and most tangible form into which it can be cast, and to view the Saviour himself, not in his mysterious greatness, acting by means of human nature, and ministered unto by angels in it, but as what I dare not draw out, lest profane words be necessary,—as akin to those lower natures which have but an animal existence.

"'Another thing which exhibits the *boldness and enterprise* that characterized His plans for making an impression on the community, was the *peculiarly new and original style of public speaking* he adopted.' p. 55.

"'This then is the key to the character of Jesus Christ in respect to *spirit and decision.*' p. 57.

"'For the real sublimity of courage, the spectacle of this deserted and defenceless sufferer coming at midnight to meet the betrayer and his band, far exceeds that of Napoleon urging on his columns over the bridge of Lodi, or even that of Regulus returning to his chains.' p. 59, 60.

"One seems to incur some ceremonial pollution by repeating such miserable words.

"'He *evidently observed, and enjoyed* nature. There are many allusions to his solitary walks in the fields, and on the mountains, and by the seaside, but the greatest evidence of his *love for nature* is to be seen in the manner in which he speaks of its beauties. *A man's metaphors* are drawn from the sources with which he is most familiar, or which interest him most.' p. 60.

"'We learn in the same manner how distinct were the *impressions of beauty or sublimity*, which the works of nature made upon the Saviour, by the manner in which he alluded to them. . . . Look at the lilies of the field, says he. . . . *A cold heartless man*, without *taste or sensibility*, would not have said such a thing as that. He could not; and we may be as sure, that Jesus Christ *had stopped to examine and admire* the grace and beauty of the plant,' &c. p. 61, 62.

"'Now Jesus Christ noticed these things. He *perceived* their beauty and enjoyed it.' p. 62.

"Surely such passages as these are direct evidence of Socinianism. Does any one feel curiosity or wonder, does any one search and examine, in the case of things fully known to him? Could the Creator of nature 'stop to *examine*' and 'enjoy the grace and beauty' of his own work? Were indeed this said of him, we should say, 'Here is one of the mysteries which attend on the incarnation;' but since we cannot suspect such writers as Mr. Abbott of inventing a mystery for the sake of it, we must take it evidence of a carnal and Socinian view of the Saviour of mankind.

"'He observed every thing, and his *imagination was stored* with an inexhaustible supply of images, drawn from every source, and with these he illustrated and enforced his principles in a manner altogether unparalleled by any writings, sacred or profane.' p. 63.

"So this is the ashes to be given as children's meat, to those who 'confess' and repent, and try to know God's will in the Gospel.

"'Even his disciples, till they came to see him die, had no conception of his love. They learned it at last, however. They saw him suffer and die; and inspiration from above explained to them something about the influence of his death. *They enjoyed its benefits long before.*'

"All this is presumptuous and unsatisfactory, but let it pass.

"'It is hard to tell which touches our gratitude most sensibly; the ardent love which led him to do what he did, or the *delicacy with which he refrained from speaking of it*, to those who were to reap its fruits.' p. 94.

"that is, the delicacy towards sinners of an injured Creator, coming to atone in some mysterious way by his own sufferings for their sins in the sight of God and his Father.

"'There is in fact no moral or spiritual safety without these feelings, *and our Saviour knew this full well.*' p. 204.

"'Jesus Christ *understood human nature better*. . . . He was *wiser* than the builders of the pyramids. . . . The Saviour did the work, and *did it better*, by a few parting words.' p. 217.

"Such are the feelings which this writer ventures to express concerning him, who is his Lord and his God. In condemning, however, his most unclean and miserable imaginings, I have neither wish nor occasion to speak against him as an individual. We have no concern with *him*. We know nothing of his opportunities of knowing better, nor how far what appears in his writings is an index of his mind. We need only consider him as the organ, involuntary (if you will) or unwitting, but still the organ, of the spirit of the age, the voice of that scornful, arrogant, and self-trusting spirit, which has been unchained during these latter ages, and waxes stronger in power day by day, till it is fain to stamp under foot all the hosts of heaven. This spirit we may steadily contemplate to our great edification; but to do more than denounce it *as such*, to judge or revile its instruments, would involve another sin besides uncharitableness. For surely this is a spirit which has tempted others besides those who have yielded to its influences; and like an infection of the air, it has perchance ere now, in some degree, not perhaps as regards the high doctrines of the Gospel, but in some way or other, breathed upon those, who, at the present crisis of things, feel themselves called upon solemnly to resist it. The books of the day are so full of its evil doctrine in a modified shape, if not in its grosser forms, the principles (I may say) of the nation are so instinct with it or based in it, that the best perhaps that can be said of any of us, or at most of all but a few, is that they have escaped from it, 'so as by fire,' and that the loudness of their warning is but a consequence of past danger, terror, and flight.

"I view the works, then, of this writer, whether in their publication, or in their general reception, as signs of the religious temper of this age. What shall be said of the *praise* that has been lavished on them? the *popularity* they have acquired? Granting that there are many things in them, from which a religious mind may gain something; (for no one accuses Mr. Abbott of being deficient in quickness and intelligence, and he evidently has had opportunities of studying human nature, whatever success has attended him in it,—and it must be confessed that his first work published here was of a less objectionable character, and might well interest at first sight those who 'thought no evil;') but, allowing all this, yet it may be fairly asked, is the book from which I have cited, one which can come very near to Christian minds without revolting them? How is it then that so many men professing strict religion, have embraced and dwelt on its statements without smelling the taint of death which is in them? And is there not something of a self-convicted mischief in that view of religion, which its upholders, independent of each other, and disagreeing with each other materially in other points of doctrine and discipline, attempt to support by editing a book, as conducive to it, which turns out to be all but Socinian? The reason (I believe) why many pious persons tolerate a writer such as this, is, that they have so fully identified spirituality of mind with the use of certain phrases and professions, that they cannot *believe* that a person who uses them freely and naturally can be but taught of the Holy Spirit: to believe it otherwise, would be unsettling their minds from the very foundation,—which indeed must take place sooner or later whether they will or not."

Metropolitan Churchman.—We have received a specimen number of the Metropolitan Churchman. It is to be published at Washington, and to be edited by the Rev. Philip Slaughter, who expresses the hope (in which every editor will cordially sympathize) that those "who have paid him the compliment to subscribe for his paper will do him the favor to read it." Mr. Slaughter has been disabled by disease from the exercises of the pulpit, and this fact must secure for him personally the sympathies of his brethren. We shall cheerfully extend a welcome to his paper if sustained (as we have a right to presume it will be, though as yet we have no proof of the fact) by the ecclesiastical authority of his diocese. Otherwise we must be content to say, with Mr. Slaughter himself, that "we are decidedly of opinion that Providence can dispense with the Metropolitan Churchman in the administration of his plan of mercy to the world."

Mr. Newman on Justification.—We are obliged to our correspondent "G." for the extracts which he has sent us from Mr. Newman's "Lectures," &c., and shall be still more obliged to him for convicting us of any error which may have led us to do injustice to an author whose works entitle him to profound respect. It is due, however, to our correspondent and our readers to state, that our opinion was not advanced lightly, nor without the careful perusal of Mr. Newman's Lectures on Justification. In expressing this opinion, however, we had no intention to call in question the sincerity of Mr. Newman's attachment to the Church of England, or the fact of his opposition, even on this particular subject, to the Church of Rome: but simply to say that we thought he had run his line of demarcation in the wrong place. His "Lectures," however, combine in a rare degree the piety of the Christian and the acumen of the philosopher, and are at all events well worth reading. We hope that they also, as well as the Oxford Tracts, will be republished in our country: and if they are found to be in accordance (as they may be, and as their author as well as others among ourselves and in England esteem them to be,) with our high Church divines, we shall cheerfully defer our own opinion to the better judgment of the Church.

Clerical Change.—The Rev. Sturges Gilbert, recently of St. James' Church, Great Barrington, Mass., has accepted a call to St. Peter's Church, Hobart, Delaware county, N. Y., and has entered on the duties of his mission.

☞ Subscribers in the city who change their residence on the first of May, will please to give early notice of the fact at the office of the Churchman, 142 Fulton Street.

TO BENEFICIARIES.

We are requested to call the attention of all the present beneficiaries of the Education and Missionary Society of the Diocese of New York, who wish to be continued as such after the present year, to the fourth and fifth of the recently enacted rules and regulations of the said society, as published in this paper of March 30th, and the Utica Gospel Messenger of the same date. The said rules being applicable to present as well as future beneficiaries. The documents therein required must be sent to the chairman of the Education Committee, the Rev. Thomas H. Taylor, D. D., of this city, before the 22d of next June.

We are also requested to call the attention of those who wish to become beneficiaries to *all* of the above-mentioned rules and regulations. The following are the 4th and 5th here particularly referred to.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources, and the said committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

The Utica Gospel Messenger is requested to copy the above.

City Mission.—We ask attention to the notice of the City Mission Society, which will be found in another column.

Bishop Onderdonk requests us to acknowledge, in his behalf, the receipt of forty-five dollars from two benevolent gentlemen, for the aid of necessitous students of theology.

To Correspondents.—"A Trustee," "Another Trustee," "Philarchæus," "Alius," and "W. N." have been received, and may be expected in our next.

☞ We are requested to state that Dr. Cruse, of St. Paul's College, takes charge of the Abbeyville Institute, at Lancaster, Penn., only until a successor is appointed, and that his connection with the Institute at Flushing is a permanent one.

Erratum.—It is important to correct an error of the press in Adversaria, No. xiv., by which the credit of a passage is given to Anthon's Classical Dictionary, where only a reference was intended. The correction is made by erasing the quotation marks near the commencement of the article.

Episcopal Visitation.—The Bishop's appointments for visitation have, as will appear by his published notice, been much increased.

Astoria.—We understand that the beautiful and flourishing village of Hallett's Cove, Queens county, Long Island, has been incorporated, by an act of the legislature, under the new name of Astoria.

SUMMARY.

Bishop Kemper in St. Louis.—We find in the St. Louis Bulletin, an interesting account of the religious services of Bishop Kemper in that city, on Easter Sunday, at which time twenty-three persons were confirmed, and one person ordained. The account concludes thus.

"After a very appropriate and impressive sermon from Bishop Kemper, founded on Acts i. 3, the congregation were permitted to witness, for the second time in the course of four weeks, the impressive service of an ordination to the priesthood; when the Rev. F. F. Peake was admitted to that holy order. The candidate was presented by the Rev. P. R. Minard, who, together with the Rev. J. Batchelder and Rev. William Homman, united with the Bishop in laying on of hands. This devoted brother has been laboring for some three years as a missionary at Boonville, Missouri, amidst many discouragements, though not entirely without success. He returns now to his post, fully commissioned as an ambassador of the Most High. May the blessing of the Lord crown all his efforts for the advancement of the Redeemer's kingdom. After the administration of the holy communion, the services which continued through the space of three hours and a half, were closed by the benediction. A second and third service were also held in the afternoon and evening, at which respectively, the Rev. Mr. Peake, and the Rev. Mr. McMaclin, of Virginia, preached.

"Thus closed a most gratifying Sabbath to the Episcopalians of St. Louis—a day distinguished among other events, by the presence of the largest body of Episcopal clergy ever convened this side of the Mississippi; there being present six clergymen, besides the Bishop, viz. four Presbyters and two Deacons; making seven in the aggregate.

Southern Churchman.

The Rev. J. H. Nichols has resigned the rectorship of Christ Church, Greenwich, Connecticut.

Jubilee College.—We have received, during the past week, a letter from our venerable friend, Bishop Chase, dated *Robin's Nest, Easter Monday*, 1839, in which he says, "Next Wednesday we lay the corner stone of the chapel and school-house of Jubilee College; the doings of that important day will probably be put in print; if so, you shall have a copy as early as the mail will allow."—*Ib.*

The Bishop of Pennsylvania confirmed on Thursday, the 25th ult., at St. Peter's Church, *nineteen* persons, and on the morning of Good Friday in Christ Church, *forty* persons, being the second confirmation in each of these churches this year.

At a confirmation, held by Bishop McIlvaine in Harcourt Parish, Gambier, on Sunday, the 17th ult., *twelve* persons were confirmed by him.—*Utica Gospel Messenger.*

Cranmer, Latimer, and Ridley memorial. A meeting of the subscribers to the Oxford memorial was holden on January 31, in the town-hall, to determine whether a new church should be erected in combination with this memorial. Dr. Macbride, Principal of Magdalen Hall, presided at the meeting, which was very numerously attended, and after several able speeches, the question was decided in the affirmative by a great majority.

The books issued by the London Prayer-book and Homily Society for the year ending May, 1838, amounted to 164,386: making an aggregate since the formation of the society in 1812, of 2,214,718. The receipts were £2,466 13 10; the expenditure, £2,539 19. The society publishes the Prayer-book in whole or in part, and the homilies also together or separately. Great good has resulted from the homilies thus issued as tracts, and they are said to commend themselves strongly to the plain, unsophisticated sense of the people. The above is a part only of what is actually done for the distribution of the Prayer-book by the Church of England; the Societies for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Countries contributing largely to this purpose.

London Episcopal Magazine.

High and Low Church.—"Let none deceive themselves with the idea of an approximation and union in sentiment between the high and low Churchmen. The time was when we hoped and thought there was a tendency to this; that the one was coming down and the other going up, so that they would unite in a happy union, and both be improved,—the Churchmanship of the one and the spirituality of the other; but we have long since lost all such hope: the yielding has of late been altogether on one side. The other has gone back far beyond the point from which it originally started. But still it is not necessary that there should be any separation, or that the peace of the Church should be disturbed."

We cut the foregoing paragraph from the *Southern Churchman*, to enter our protest against this use, or rather abuse, of language. Will gentlemen who use this, and similar language, be good enough to tell us what they mean by it? What, in their estimation, is *the Church?* Is it, as the apostle supposed, that body, of which Christ is head, and we are members? If this be so, what then is *Churchmanship?* Is it not attachment to that body? What authority, then, has any man, to contrast "Churchmanship" with "spirituality?" Is it possible for any man to be strongly and ardently and devotedly attached to the body of Christ, and not regard the head, from which the body derives its nourishment and support? Is not, then, *true Churchmanship*, true *Christianity?* What, therefore, is a *high Churchman*, but one who *highly* regards the institutions of the Gospel? Or, in other words, is not an ardent, devoted, and *consistent* Christian, is not he the only true *high Churchman?* We say "consistent Christian," because we suppose no man entitled to the name of "Churchman," unless he duly estimates both the body and *the spirit* of the Church. He that rejects *the body*, under pretence of regarding *the spirit* is not a Churchman. He disregards *the means* and *the instruments* which God has seen fit to employ, to convey his blessings to man. For if Christ be *the head*, the Church *the body*, and we *members* of the same, how are we to obtain life *from* the head, but *through* the body? If, then, we disregard the body, how are we to obtain that *spirit* which imparteth life? A man *may*,[?] therefore, imagine that he has much of the spirit of Christ, and *may* [?] persuade himself that this spirit is in proportion to his disregard of the Church, but *he* is not a Churchman. Or he may profess himself delighted with the comeliness and beauty of the Lamb's bride, and may be loud in his praise, and mighty in his defence of her order and organization; but if he partakes not of *the spirit* that animates that body, which gives to it all its brightness and beauty, *he* is not a Churchman.

It is not for us to say, who has the most of the spirit of the Gospel, those whom the *Southern Churchman* calls "high," or "low" Churchmen. The Gospel which we profess, forbids our claiming any kind of honor above our brethren. It condemns that spirit which leads one class of men to call *themselves* more "evangelical," more "spiritual," more "holy," or more "consistent Churchmen" than their brethren. It teacheth us that those who judge themselves by themselves, and compare themselves among themselves, are not wise. We content ourselves, therefore, with laboring to *deserve* the title of "a high Churchman," or rather, of *a consistent Christian*, leaving our brethren to choose for themselves such appellations as they prefer, only objecting against such language, as is unauthorized, and calculated to lead astray.

Chronicle of the Church.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, May 3, Whitehall, *Washington county*, consecration A. M., confirmation P. M.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy;* 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany;* 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Friday, July 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.* Festival of St. Bartholomew the apostle, Saturday, August 24, Hampton, *Washington county.*

Thirteenth Sunday after Trinity, August 25, Granville. Tuesday, 27, Sandy Hill.

Fourteenth Sunday after Trinity, September 1, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Queens county.—Thursday, April 18, in St. George's Church, Flushing, admitted Libertus Van Bokkelen, instructer in natural philosophy in St. Paul's College, College Point, to the Holy Order of Deacons. Morning prayer was read by the Rev. John B. Kerfoot, deacon, chaplain to the college, and instructer in Greek and Latin, assisted by the Rev. Benjamin M. Yarrington, deacon, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. William A. Muhlenberg, D. D., principal of the College.

In the afternoon, confirmed [illegible]

In the evening, confirmed 3 in a chapel at Clintonville, the property of Samuel Leggett, Esq., in which, by permission of the benevolent owner, the services of the Church are performed every Sunday afternoon by the Rev. Mr. Kerfoot.

City of New York.—Third Sunday after Easter, April 21, confirmed 53 in St. George's Church.

OBITUARY.

Died.—At Greene, Chenango county, N. Y. on the evening of Tuesday, March 19th, Mrs. Mary Ann Van Ingen, wife of the Rev. John V. Van Ingen, and daughter of Mr. Richard Whittingham, in the 31st year of her age. Her disorder was consumption, and the day on which she died had been passed by her (in part) in cheerful occupations, in which she found relief from the weariness of pain, and by which her mind was refreshed for the solemn exercises of religion and diverted from complaints and murmuring. The tasks she had set herself in the morning, she had been permitted to complete;* and while she was seated quietly at her evening meal her summons came. It found her calm and self-possessed, for an hour and a half she was spared to the anxieties of her husband and her mother; and the brief and closing agony of dissolution, wrung from her the only expression of her suffering that escaped her during a long and weary decline.

Supremely solicitous as to individual duty and obligation, she had been enabled to discharge its claims in a most eminent degree. Scarcely a moment, even of the hour of sickness, passed, but was redeemed in some profitable occupation of mind or body. The ground of her hope for eternity, had been laid with long, and patient, and persevering care and solicitude, in the days of health and activity; and upon it she was enabled to repose during the trials of a protracted sickness, and in the prospect of a sudden dissolution. Her Saviour's commands were her law and her delight, and his gracious promise her only hope.—*Utica Gospel Messenger.*

*One of them was, the finishing of a net cap for her only daughter, a child of three years old.

DIED,

In Troy, on Friday last, James Bogert, infant son of the Rev. W. F. Walker.

CALENDAR.

APRIL.

28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James.
5. 5th Sunday after Easter.
6. }
7. } Rogation Days.
8. }
9. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
22. }
24. } Ember Days.
25. }
26. Trinity Sunday.

NOTICES.

ST. BARTHOLOMEW'S CHURCH.

All the unsold pews in this church will be offered for sale, at public auction, on Monday, May 13, at half-past four o'clock, P. M. W. H. Franklin, Auctioneer.

Terms of sale, &c., will be made known by applying to any of the undersigned committee.

Stephen Cambreleng,
William L. Rushton,
April 25, 1839. 3t Charles Carvill.

CITY MISSION SOCIETY.

The anniversary celebration of the New York Protestant Episcopal City Mission Society will take place on Monday evening next, at half-past seven o'clock, in the Church of the Ascension.

The annual report will be read, and several addresses delivered. The friends of this excellent institution, and Episcopalians generally, are invited to attend.

A collection will be made in aid of the funds of the society.

Thomas House Taylor,
Benjamin I. Haight,
John P. Stagg,
George T. Fox,
Alexander J. Cotheal,
} *Committee of Arrangements.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 17th instant, has received the following contributions, viz.

By the hands of the Rev Mr Morse, received from the Episcopal church at Steubenville, Ohio, $17; through the hands of Mr Aldis, treasurer, &c, remitted by Wm. H Hubbard, Esq, agent at Richmond, Va, received from a lady, to be applied to the erection of an edifice for the use of the Episcopal congregation, Evansville, Indiana, $10; through the same hands, received from Fauquier county, Va, viz. from Dr J Marshall, $23 25, from Mrs Eliza Marshall, $10, from Thomas McAmbler, $6, from Miss E B Peyton, $2 50, from Miss M C Peyton, $5 from Dr R E Peyton, $3, from Mr R L Randolph, $2 50, from E O, $3 87, from several children, 88cts, $57; through the same hands, received from Port Royal, of Mrs Latlett, $7 50, and of Miss S C Brockenbro, $2 50, $10; through the same hands, received from Christ church, Richmond, $25, and from Mrs Dabney Carr, $50, $75; through the same hands, one half of $17, from Russel parish, Bedford county, for general missionary purposes, $8 50; from St Luke's church, Rochester, Western New York, for domestic missions, viz. for Missouri, $5 37, and for general purposes, $194 63, $200; from a friend to Indian missions, in the Indian territory, Va, Hopkinsville, $9 50; from young ladies of a private school, $5, and from a private family of said school, $10 25, both for the missionary alluded to in the February number of the Spirit of Missions, in article "Missionary Trials, No. 1," $15 25; from Dr W S Richards, of Granville, Ohio, for domestic missions, $5; from General Tappan, per Dr Sherman, of Randolph, Tennessee, being the balance of $200, advanced to him in 1838, to be returned, $100; collection in Trinity church, N Y, April 21, 1839, $102 43; from Christ church, Guilford, Vt, an Easter offering, first fruits, $10; from a friend to missions, for domestic missions, $2; in a letter dated April 15, and postmarked Tallahassee, Florida, containing a draft for $30, to be equally divided between the two committees, being the contribution of three friends, $15. Total receipts, $726 68.

April 24, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by W H Hubbard, Esq, agent at Richmond, Va, from Mrs Ann Bell, treasurer of the P E Society of Christ church, Lancaster county, Va, $30; from G R C, a communicant in Morgantown, Monongalia county, Va, $10; from Fauquier county, Va, Dr J Marshall, $23 25, Mrs Eliza Marshall, $10, Thomas McAmbler, $6, Miss E B Peyton, $2 50, Miss M C Peyton, $5, Dr R E Peyton, $3, Mr R L Randolph, $2 50, E O, $3 87; several children, 88cts, $57; from Port Royal, Mrs Latlett, $7 50, Miss S C Brockenbro, $2 50, $10; from Christ church, Richmond, $25, Mrs Dabney Carr, $50, $75; from Russel parish, Bedford county, Va, one half of $17, for general missionary purposes, $8 50—$190 50. Remitted per Rev Dr Jarvis, part of Easter offerings of Christ church, Middletown, Conn, $8. Received from the Episcopal church, Steubenville, Ohio, per Rev Intrepid Morse, $8. Received by the hands of the Rev S Cooke, amount of a collection made in Grace church, Lyons, Western New York, $18, of which one half, $9. Received from St Luke's church, Rochester, N Y, for church at Cape Palmas, $5, Africa, $24, general purposes, $170, $200. Received by the hands of Mrs Arcularius, from Mrs C Johnson, Owego, half yearly subscription for beneficiaries in Mr Hill's school, at Athens, $2. Remitted by Benjamin Howard, Esq, agent at Boston, from Christ church Sunday school, Westerly, R I, for mission to Africa, per Rev James Pratt, $7 50; from St James' church Sunday school, Woonsocket, R I, towards erecting a church at Cape Palmas, by Mr Carpenter $9 44; from a lady, by S Cutler, Esq, $5; from St Andrew's church, Hopkinton, N H, by Rev M B Chase, being one half of the monthly offerings, $20—$41 94. Received annual subscription of Miss E Seaman, of Elizabethtown, N J, $2. Received by the hands of the Rev B I Haight, from the Rev E Allen, rector of Christ church, Dayton, Ohio, $10. Total receipts, $471 44.

Charles J. Aldis, Treasurer,
April 23, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—

1839. *General Disposable Fund.*

From St James' church, Skaneateles, Sunday offerings, per Charles I Burnett, Esq, $5.

1839. *Education Disposable Fund.*

From St Paul's church, Syracuse, per W S Philpot, treasurer, Diocese Western New York, $5; from Calvary church, N Y, per Rev Charles Jones, $3.

Missionary Disposable Fund.

From St Paul's church, Syracuse, per W S Philpot, treasurer, Diocese Western N Y, $25; from Calvary church, N Y, per Rev Charles Jones, $7. Total receipts, $45.

C. N. S. Rowland, Treasurer, 55 Water st.
April 25, 1839.

The acknowledgment in Churchman of 20th instant was incorrectly printed "from A B Hart, $14"—should have been "from St Andrew's church, N Y, Rev A B Hart, $13.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the quarterly contributions of St. Andrew's church, Harlem, by the Rev A B Hart, $10.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New-York, April 17, 1839.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to April 25, from the following persons, viz.

C Stimpson, Boston, Mass, Freeman Hunt, Boston, Mass; Hooker & Claxton, Philadelphia, 3; G C Bartlet, Boston, Mass; C A Foster, Holly Springs; Charles G Acly, Barrytown; Otis, Broaders & Co, Boston, Mass; Belknap & Hammersley, Hartford, Conn; Rev I B Pratt, Guilford, Vt, with remit, 2; Marsh, Capen & Lyon, Boston, Mass; P S Chauncey, Rye; I K Chipman, Brockport; Postmaster, Marietta, Ohio, with remit; C Stimpson, Boston, Mass; J R Dickinson, Binghampton, N Y; B C Adams, Darien, N Y, with remit; Postmaster, Newburgh, N Y; Rev H Tullidge, Weathersfield Springs; W E Grandine, Claremont, N H, with remit; Postmaster, Lockport, N Y; S [illegible] ox, Holmesbury, Pa; E M Griffing, Little Falls; Rev James Brower, Cuyhoga Falls, Ohio, with remit; Postmaster, Southport, Conn, with remit; Mrs Armstrong, Pleasant Valley, N Y, with remit; Rev G A Shelton, Buffalo, N Y; Postmaster, Curtisville, Mass, with remit; H H Elliott, N Y; James Gregory, Charleston, S C; John Crosdale, Princess Ann, Md; Postmaster, Williamsburgh, N C: Hon Gideon Lee, N Y.

Packages forwarded by the Protestant Episcopal Press.

Rev J B Pratt, one package, per towboat Pittsburgh; W A Seaver, Batavia, one box, per tow boat, Swiftsure line; Rev R A S Johnson, one package, left at Johnson & Co, 89 South street; Charles A Symonds, one package, left at Franklin House, room 14; Belknap & Hammersley, one package, left on board steamboat Cleopatra; J Tiffany, one package, left at Robinson & Pratt, Wall st; Rev J W Brown, one package, delivered to Mr Brown; Charles A Symonds, one package, left at Franklin House, room 14; C Morse, Canandaigua, one box, left on board ——; Doolittle & Co, one package, left at Darts & Co, 127 Maiden lane; Mr Kenny, one package, left at 258 Pearl street, N Y.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending April 25, from the following persons, viz.

A Gregory, Homer, with remit; A E Miller, Charleston; Rev S C Kerr, St Paul's parish, Prince George county, Md; Rev Benjamin Hutchins, Camden, N J, with remit; Belknap & Hammersley, Hartford.

BOARDING AND DAY SCHOOL. The Misses Mortimer respectfully inform the public, and especially the friends of their father, the late Rev. Benjamin Mortimer, formerly minister of the Moravian church in this city—that on the 13th of next month, (May,) they will commence a Boarding and Day School for young ladies at their residence, No. 53 Charlton street, next door to Varick-street.

All the branches of an English education carefully attended to.

Italian, Spanish, Latin, French, and German, will be taught by approved masters. Much attention will be given to needlework of every description. Terms moderate.

Circulars can be obtained at the Moravian parsonage, No. 14 Dutch-street, and at No. 53 Charlton-street, and in Brooklyn, at Mr. Mortimer's school, Brooklyn Lyceum.

April 27, 1839. tf.

PEW FOR SALE. A large Pew, No. 37, in an eligible situation in the Church of the Ascension.

Inquire of the Sexton, at the United States Bank, in New York.

April 27, 1839. 2t

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts. Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23. 2m

NEW BOOKS,—Lectures upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-street; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all [illegible] the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric. First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

From the Barbadian.

THE CHURCH OF OUR FATHERS.

The Church of our fathers! so dear to our souls!
Ay, dear as the life-blood within us that rolls!
We 'll rally around her, by dangers unawed,
The Church of our fathers—the Church of our God!

The Church of our fathers! how sacred the name!
How holy, how pure, the devotion she 'd claim!
Then shall we desert her? Far, far be the thought—
We 'll abide to the death by the truths she has taught.

The Church of our fathers! once sacred and bright,
Illum'd by pure doctrine, shed forth her clear light,
Ere Popery arose, and her altars debased;
Her purity sullied—her glory defaced.

The Church of our fathers from that Stygian night,
Like a giant refreshed, then arose in her might—
To the moles, to the bats, superstition she hurled,
And stood forth the envy and praise of the world.

Her Cranmers, her Ridleys, for truth nobly stood,
Her rights and her charters they sealed with their blood;
Asserted her freedom, and sent forth abroad
The light and the truth of the pure word of God.

Built on the apostles and prophets alone—
On Jesus, the Saviour, the chief corner-stone—
The winds may arise and her prospects deform—
She fears not the tempest—she dreads not the storm.

The people may rage, and the heathen assail,
No weapon against her shall ever prevail—
The Church of our fathers for ages hath stood
Cemented and sealed by our ancestors' blood.

We'll rally around her with stout hearts and true,
Resolved in her cause both to dare and to do—
To our Bibles and altars tenaciously cling,
And fear to the winds and the waves we may fling.

From the Church of our fathers we'll never depart—
She's entwined round each fibre, each nerve of our heart;
The Church of our fathers! our glory and crown,
We will unimpair'd to our children hand down.

From the Church.

DUTIES OF A CHRISTIAN MINISTER.

Various are the duties which present themselves to a Christian minister in the progress of his solemn vocation; and often, while he beholds around him the evidences of human infirmity, is he made to feel his own helplessness and unworthiness in the sight of a pure and holy God. Amongst the scenes to which his sacred office calls him, there can be none so deeply impressive,—none so fearfully solemn as the bed of the dying. For he, too, has his own personal and individual feelings, apart from the more refined and spiritual sympathies with which his sacred commission invests him: not only does he witness an immortal spirit hovering on the brink of eternity, and needing to be strengthened for its final flight into the unseen world; but the ties of friendship, the sentiments of individual regard and affection, have also their influence and exert their power. Some one is often to be visited in the parting struggles of life, whom he has viewed with almost filial reverence and love, or regarded with brotherly affection,—with whom the long interchange of friendly offices as of Christian intercourse, had established an union and sympathy of soul which cannot be rent asunder without a poignant anguish of heart. Again, he has to view the sad and sudden breaking up of earthly consolations which may have been dependent on the present victim of death; he has to witness the diminution of the beloved flock entrusted to his charge—some of its holiest members and brightest examples transferred for ever from him,—the seat in the house of God which had been occupied by a faithful and devout worshipper, [illegible] and lonely now,—the place at the altar which is unoccupied, receiving no more its meekly kneeling disciple: these are amongst the feelings of painful interest with which Christ's ambassadors are forced to view the ravages of death around them! But, thanks to God, the sensations awakened by the contemplation of these last hours are often associated with a spiritual joy and satisfaction; for then it is that we can best perceive the final triumph of Christian principle, and the realization of that victory which the Scriptures reveal over the sting of death and the terrors of the grave. In this there is an unspeakable alleviation of worldly sorrows and mere earthly regrets: we feel the comforting assurance that they have left the struggling on earth to join the company of the redeemed in heaven; that they have been transferred from the husks and crumbs of human vanities to be partakers of the "green pastures" and the "still waters" to which the Lord, their Shepherd, leads his purchased flock above!

In the interesting extract which follows, there is a vivid realization of an almost every-day scene in the Christian pastor's course of duty; and there, too, we discern the pang of earthly bereavement allayed and sweetened by the contrasted blessings of Christian hope and triumph. Still with all the consolation and all the resignation that we feel, there will be something of the alloy of earthliness; the Christian pastor, in these days especially, when worthy and hearty and consistent members of his flock can so ill be spared,—when their example is so much needed to check the froward and encourage the weak-hearted,—even the Christian pastor will yield to his selfish sorrow, and weep, with a prolonged mourning, over his bereavement.

In the death of an individual like the late Mr. Hamilton, we, from long personal acquaintance and knowledge of his varied worth, can understand the extent of his pastor's grief. We can ill part with our steady and conscientious Churchmen now; and it requires all the struggle of Christian faith to be reconciled to the bereavement which the Almighty is pleased to order, when so many are weaned from the fervor of their love and the vitality of their principles by the conflicting impulses of a hollow skepticism and a selfish grasping after the shadowy phantom of ambition or fame. But while we "sorrow not without hope" for the lamented dead, we shall remember the recreant living in our prayers,—in the hope, too, that they will discern, before it proves too late, what pertains to their own and their country's peace.

Extract from a discourse delivered in St. Mark's Church, Niagara, on occasion of the lamented deaths of the late Alexander Hamilton, Esquire, and Mrs. James Boulton; by the Rev. Thomas Creen, rector.—"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—*St. James* iv. 14.

" ****** It is not now, my brethren, necessary to resort to argument to support the truth that life is uncertain and its enjoyments fleeting and transitory. Alas! the experience of the past week brings the solemn truth home to very many hearts among us; our sympathies are deeply moved by two most affecting instances of mortality. We have witnessed the case of a youthful mother, of blooming form and promising hopes, laid in an untimely grave,—called by an inscrutable Providence at this early stage in the journey of life, to 'go the way of all the earth,' and leave her new-born babe and tender offspring to the nursing care of others. For a few weeks, she had been suffering from an acute and painful disease, which baffled the skill of the physicians, who watched its progress with unremitted attention, but with little hope of a favorable termination. She was beloved and amiable in her domestic circle, which she was so well calculated to cheer and adorn; possessing an unaffected sweetness of temper and benevolence of disposition. In her, the poor and distressed have lost a friend who was ever ready to minister to their wants and relieve their necessities.

"She bore her illness, which was attended with much pain and suffering, with exemplary Christian patience and submission to the divine will; and, in her last moments was so calm and collected as to be enabled to engage with her beloved sister and fond husband (who had tended her and watched by her couch with the most devoted affection) and with some weeping friends around her bed, in commending her departing spirit to her Saviour and her God.

"And, ah! my brethren, I grieve to observe that *another* place is vacant in this worshipping congregation, which we have been accustomed to see so long and so constantly occupied; and we are called to 'weep with' a bereaved family in the deepest affliction, who mourn over an irreparable loss.

"In paying here the last tribute of affection and Christian regard to a much esteemed friend and brother, I may say with confidence, for you and this whole community are witnesses, that he was a man of rare excellence of character,—of great moral worth, and exemplary Christian deportment. In his religious duties, of public and private devotion, he was constant and regular,—of deep and unaffected piety,—liberal and unostentatious charity, incorruptible integrity, and practical benevolence. Few men have left a more blameless and unblemished reputation behind them: he possessed, in an eminent degree, the ornament of a meek and quiet spirit, which in the sight of God we are told, is of great price; yet was he humble and lowly in his own eyes. In conversing with him during his last illness, I spoke of the comfort of the review of a good life on a sick bed, in connection with the faith and hope of the gospel, and he instantly remarked, 'I am a sinner, a transgressor:' he looked from himself to the righteousness of the Saviour in whom he trusted. He was filled with joy and peace, only in *believing* the promises of God's true and faithful word.

"In his domestic circle—in the relations of private and social life, he was distinguished by all the virtues which adorn and endear the husband, the father, and the friend.

"Yet, strange to tell, and hardly to be believed, this blameless individual had been selected as a victim, and harassed with continual watching and dread from avowed enemies; his house was fired at the midnight hour—his life was threatened by the assassin—so that for weeks past, night after night, has he watched with sleepless anxiety, not knowing the moment when he and the loved ones around him might be parted by one blow, or overwhelmed together in the ruins of their dwelling. To this series of injury and apprehension he was subjected, for no other offence that can be imagined than that of having done his duty as a public officer; and these harassing circumstances, in all probability, induced the complicated disease which, in two short weeks, terminated his valuable and useful life. His released spirit is now far away, beyond the reach of injury or harm, happy and secure, we trust, in the paradise of God. But his afflicted consort and his bereaved family, who shall comfort? The fountains of their grief are too deep to be reached by mere mortal aid; consolation must come from a higher and more efficient source: it must come, in short, from Him who hath graciously said, 'Come unto me all ye who are afflicted and mourn, and I will give you rest.' Thus the circumstances of the Christian mourner are greatly ameliorated, for Christianity has pierced the darkness which, for so many ages, rested on the night of the grave, and Christian friends 'sorrow not as those who have no hope for them that are asleep,' that 'have entered into the rest that remaineth for the people of God.' Nature will assert her claims,—and, even when it is wished to be as one that comforteth the mourners, it is to little purpose that they are addressed in the first moments of agitation and anguish. The heart must, for awhile, be allowed to give vent to the emotions of grief, and indulge itself in that melancholy with which its feelings are overwhelmed. This sorrow is too sacred to be too suddenly intruded upon. Yet, in these sacred retreats of mourning, where the world has no power to alleviate our pain, or to dispel the sad gloom which surrounds us, we may still hear the gentle but authoritative voice of Him, 'a man of sorrows and acquainted with grief,'—'Why weep ye? The damsel is not dead, but sleepeth;' and the most consolatory assurance of an apostle of the Lord Jesus, 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' In this cheering and glorious certainty, and above all, in a well-founded hope of your own acceptance with God, my afflicted friends, is to be derived the most effectual and sovereign balm for those wounds which He hath now been pleased, in his inscrutable providence, to inflict on your hearts. Yes, there is a balm in Gilead; there is an all-powerful physician there for every disease, for every wound, however mortal, that earth can inflict. O hasten, then, to the pool of Siloam while the angel of the everlasting covenant abides there; seek his aid by the effectual fervent prayer of faith, and descend into the salutary flood; wash and be healed of every infirmity and every wo.

"The sum of all we can offer to those most nearly allied to them whose loss we mourn on this occasion, and who will not soon be forgotten; is to commend them to the grace of Him who is 'the resurrection and the life.' Go to him, weeping ones, in penitence and faith and supplication. He is ever ready and willing, and he alone is able to mitigate the pangs which now agitate your bosoms. He will give you, if you ask aright, 'the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'

"And now, beloved friends and brethren, 'we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified,' through the blood of his dear Son, our blessed Lord and Saviour, for ever. Amen."

From the Utica Gospel Messenger.

DR. STOWE'S LECTURES.

A friend has furnished us with a copy of the 'Constitutionalist,' a secular paper, published at Bath, Steuben county, containing a long article from the lectures of Dr. Calvin E. Stowe, professor of biblical literature, in the Lane Seminary, Ohio. This article, we understand first appeared in the Biblical Repository.

After what we regard as a very erroneous and distorted view of the subject of the influence of an established religion upon the character and conduct of the clergy, Dr. Stowe gives the following, by way of illustration. That our readers may better comprehend the whole subject, we give the extract to which the remarks of R. B. have principal relation.

"I will mention what occurred more than once in Mr. Wesley's chapel in London, as related to me by an old member of the society, who was admitted to it by Mr. Wesley himself. In his will Mr. Wesley directed that the ordinances in that chapel should be administered by a regularly ordained clergyman of the Church of England. In early times it was often difficult to find such a clergyman who was willing to perform these duties in the chapel. And more than once the trustees have gone to Newgate prison and found among the convicts some regularly ordained clergyman of the Church of England, who has been brought to the chapel guarded by two constables, under the inspection of this guard has administered the sacrament of the Lord's supper to the church members, and returned again to the prison with a constable on each arm. His Episcopal ordination gave him full authority to administer the ordinances, and the value of an ordinance is not affected by the personal unworthiness of the minister."

The friend, to whom we are indebted for the paper, has conveyed to us the following communication, addressed to the Bath editor. A more complete exposure of Dr. Stowe's illustration cannot be desired, and therefore we present it entire. It comes from the pen of a lay gentleman of very high attainments, of ripened judgment, and, from his long residence in England, must be well prepared to expose such absurd tales, as that doubtless imposed upon the learned professor.

This is another of the many little schemes, which it would seem many are anxious to employ, to hold up the Church of England to the scorn and derision of the Christian public on this side of the water.

We offer no plea for any error or abuse in that Church, and it would be absurd to suppose that every thing is right with her, and that all her members lay, or clerical, are what their professions demand. But what possible benefit is to arise from this perpetual invective—for smooth over these things as you will, *invective* lies at the bottom; what good, we ask, can arise from efforts to bring the Church of England into public odium? Has she done nothing, is she doing nothing, for the cause of Christ and his Gospel Church? Who, if she has not, has made magnificent movements, resulting in the advancement of religion, learning and missions? Is it worthy of noble, of Christian minds, to be engaged in this paltry detail of apocryphal anecdotes? It would not be worth while to notice them, but for the circumstance, that they find their way often, especially when accompanied by respectable names, to the minds of many of limited information, and there serve to foster erroneous views of the truth, and encourage bitter and mischievous prejudices. But we will not detain the reader from the well-drawn exposure, of the present stupid tale, by R. B.

To the Editor of the Bath Constitutionalist.

Sir,—I have read, with attention, the first part of Dr. Stowe's lectures, in your paper of the 20th inst., and I am deeply grieved to find that so excellent a man as I know Dr. Stowe to be, should have allowed himself to be so far imposed upon, as to give publicity to such gross libels on the Episcopal clergy of England, as is contained in the article. The Doctor says, "An old member of Wesley's chapel assured him, that *more than once*, the trustees of the chapel went to Newgate prison, to obtain among the convicts a regularly ordained clergyman, to administer the sacrament of the Lord's Supper to the congregation!!"

Before refuting this calumny, which Dr. Stowe in the singleness of his heart allowed to be imposed on him, I would offer a remark on the imputed conduct of these trustees, who could so far forget what was due to the congregation, as to employ a *felon* to perform the most sacred and sublime ceremony of our faith! I would ask, *could* a clergyman have been introduced into the chapel "guarded between two constables," and afterwards marched off "arm in arm with his guards," without its being known to, or observed by any one of so large a congregation? Or, granting that, could such a circumstance have been concealed? what would have been the feelings of the congregation, when they knew how vilely they had been treated? These trustees must have been lost to every sense of propriety and pure religion if they had resorted to such practices "MORE THAN ONCE!" But is Dr. Stowe so forgetful of the canons of the Church, or the ecclesiastical law, as not to know that conviction of crime at once deprives a clergyman of all his rights, either as a clergyman or citizen? Could these trustees be ignorant of this, even granting the tale to be true,—or could they be ignorant, long before it took place, that the sacrament had to be administered on such a day? Was there not ample *time* to provide a respectable clergyman of the Established Church? Was Wesley himself ignorant when he made it a condition of his will, that the asserted difficulty might occur? Methinks these are questions which might have occurred to a reflecting mind, and induced inquiry before propagating information which all acquainted with the subject must know to be a calumnious libel.

I was resident in London upwards of thirty years, having gone there in 1796, just five years after Wesley's death, and I solemnly declare, during all that time, I do not recollect, although my memory is tolerably tenacious, one single instance in which a clergyman *of the Established Church* was *convicted* of crime, and only of one who was *accused*. But Dr. Stowe's information would make it appear that convicted clergymen are very numerous in Newgate. But, Sir, I am *certain* the professor has been most grossly imposed upon; because *no* convict is allowed to leave the walls of Newgate without an order from the Secretary of State; and I need hardly remark on the absurdity of the trustees of a Methodist meeting-house applying to *him*, for an order to allow a FELON to leave the prison, and perform the sacrament of the Lord's Supper! The thing refutes itself; it is too monstrous to admit of a moment's reflection.

As to the difficulty of obtaining a clergyman of the Established Church willing to perform the duties in the chapel, there may be *some* truth in it;—but, if so, who could know it better, or so well, as Wesley? Why then did he make it a condition of his will? But I distrust the fact of there being any difficulty at all: because, within a few rods of the north gate of St. Paul's Cathedral, there is an old and well known house, almost entirely frequented by unbeneficed clergymen, and which was so, a century before Wesley was born; where, I am satisfied, these conscientious trustees would have found no difficulty in finding the addresses of fifty clergymen, ready and willing, at an hour's notice, to perform the duty. I allude to the Chapter Coffee House, in Paternoster-row, where, if I am not greatly mistaken, some clergymen constantly reside. I am no stranger to the house; having spent many delightful evenings in it. There is an excellent library, and all the respectable reviews, magazines, and papers, have been taken in and filed, ever since the days of Addison and Steele.

I beg to add, that I could, if I thought it necessary, rescue the English clergy of the Established Church, from other slanders to which Dr. Stowe appears to have lent too ready an ear. I must however remark on the following passage: "Where religion is interwoven with the state, it becomes almost entirely a political matter, and the character of the minister sinks to that of a simple governmental officer,—the sacredness of his character is gone; and an irreligious or vicious clergyman excites no more remark, and is no more unfit for his office, than an irreligious or vicious magistrate." Now, I would respectfully ask, *why* the sacredness of character is gone because a clergyman happens to be an Episcopalian? Does that follow? I must be free to tell Dr. Stowe, and I hope he will pardon me, that irreligion or vice in a clergyman *would* excite more remark than in a magistrate; and I would fain hope there is far less in either than the insinuation implies. My opportunities of knowing have not been inferior to the Doctor's, and I affirm that if an "irreligious or vicious" clergyman, of the Established Church, could be found, he *would* be remarked upon,—considered utterly unfit for his office,—and shunned with as much loathing and disgust as he would be in this country. The drift of the argument goes to prove that character must, of necessity, be deteriorated by the bare fact of a clergyman being an Episcopalian: a species of logic, the soundness of which, I confess, I am so unfortunate as not to perceive. But what does Dr. Stowe say to the clergy of the Established Church of Scotland? Are *they* on a par with those of the Church of England? The Presbyterian clergy of Scotland were, and are, as much "governmental officers" as those of England, and by parity of reasoning, "the sacredness of their character" must, therefore, be as much gone! But there are vast numbers of the Established clergy of both countries, who are always in direct opposition to the government. At every election of members of Parliament, they are found opposing the government, or ministerial candidate, whether *the* government is administered by whigs or tories. I speak from personal knowledge, and can give names. That there are abuses to reform in the Established Church, I am free to confess; but they *have* been, and are, correcting, and *will* soon work their own cure. But is the Established Church the *only* Church in England? I believe Dr. Stowe must be aware there is as great a diversity there as in this country. The imputed censure on the population and clergy of England appears therefore a little misplaced.

The interests of TRUTH have impelled me to trouble you with this letter, and *that*, I trust, will induce you to allow it a place in your columns. I entertain the purest respect for Dr. Stowe, as a gentleman, a scholar, and a most liberal-minded member of his church; many delightful instances of which, I have had the happiness of experiencing, and I entertain for him the highest personal esteem. Respectfully yours,

R. B.

P. S. In confirmation of what I have advanced respecting the Episcopal clergy of England, I will respectfully refer Dr. Stowe to the canons of that Church, articles, 34, 38, and 75. Also, to Dr. Grey's Ecclesiastical Law: London, 8vo. 1735, pages 54, and 402; where he will find that any member of the Church *convicted* of crime by the *civil* authority, *though not particularly by name published and declared to be so by the ecclesiastical*, is EXCOMMUNICATED.

R. B.

Geneva, March 29, 1839.

SIN THE STING OF DEATH.

The sting of death is sin, says the apostle. And what says the history of man, throughout all the realms, and all the ages of heathenism? How was it in those days, which the long-suffering of God winked at and overlooked? And how is it, at this day, in those countries which still continue to weary his patience by the multitude of their abominations? What was it that in ancient times demanded the fruit of the parent's body but the sin of the parent's soul? What was it that caused the children of the idolaters to pass through the fire to Moloch? And what is it which, at this day, prostrates the eastern pilgrim beneath the chariot wheels of a monstrous and misshapen idol? What are all these atrocities but visible commentaries on the text of the apostle? What is there but the inward sense of wickedness, and a persuasion of the necessity of atonement, which can account for those prodigies of voluntary sacrifice and martyrdom? If death had no sting but that which it inflicts upon the body; if the sufferings of life, or the agonies of dissolution, were all that mortals had to apprehend, why is it that fathers should ever consign their children to the fire, or their own bodies to extremity of torment? Throughout the world there is, and ever has been, a deep and indelible sense of guilt, which poisons every source of human enjoyment, which makes life restless, and the end of life terrible. It knocks at the door of the peasant, and thunders at the portals of monarchs. It tells the cottager at his meals, and the sovereign at his banquet, that he is weighed in the balance and found wanting. It whispers terror even to the sage in the retirement of his chamber, and turns his boasted wisdom into foolishness. And what is all the will-worship, and all the voluntary humiliation, and all the superstitious vanity, and corruption, which the world has ever seen,—what are they all but expedients to blunt the sting which can never be taken out, and to deaden the anguish which its point is constantly inflicting? Why is it that man hath ever sought to hide himself in falsehood, but that he may escape that fearful looking for of judgment which shakes his spirit to its inmost recesses; which makes cowards of all alike; which reduces to one wretched level him that tills the earth in the sweat of his brow, and him that is canopied in grandeur and in power; ay, and him too that is endowed with might, which surpasses the glory of the kingdoms of the earth, the might of a capacious and commanding intellect?

Rev. C. W. Le Bas.

DEATH DEPRIVED OF ITS STING.

It would be to handle most unfaithfully the gracious word of God, if we were to speak of the sting of death, and yet to remain silent touching that merciful provision which the Lord of life hath made to deprive it of its bitterness. For, in truth, the secret is not to be found in the storehouses of ancient wisdom. There is much, perhaps, to be found there which may gratify and elevate an awakened understanding, but nothing, literally nothing, which can assuage the pangs of an awakened conscience! The sages of old could tell us, and tell us most truly, that vice and moral turpitude, in all their varieties and degrees, pollute and degrade the nature of man, and liken him to the brutes. And cold indeed must be our hearts if they kindle not within us at the words of flame, in which their indignation breathes against the lusts which, thus far, war against the soul. But, with all their powers, these mighty masters are speechless as to that wherewith a sinful being shall come before the Lord, or bow himself before a holy God who cannot look upon uncleanness or iniquity. Now, here it is that the oracles of God pour in a flood of light upon the darkness that is around us, for they not only tell us that sin is the disgrace and torment of life, and that it is the sting of death, but they likewise speak to us of a way more excellent than was ever thought of in the days of ignorance; a way by which God can be just, and yet the justifier of them that believe in his mercy; a way in which death may be deprived of its sting, and its victory may be wrested from the grave. Sin, in short is the confession of all religions under heaven. But what religion is there but the religion of the Cross, which speaks of any sovereign remedy for sin? What religion is there but the religion of the Cross, which tells us of a power which yearneth to help our infirmities, and to aid our pleadings before the mercy-seat with groanings that refuse the utterance of words? What religion is there but this which tells us of One who is the same yesterday, and to-day, and for ever, and who ever lives to intercede at the right hand of God, for them that come unto him in penitence and sorrow? How then shall we escape if we neglect so great salvation? And how shall we attain to that salvation—how shall we ever desire it, or even think of it,—if all our care is, not to destroy the serpent that stings our life, but merely to deaden the smart of its venom; to lose all recollection and all sense of anguish in the anodynes, and the charms, and the sweet but deadly potions which this world is perpetually holding to our lips.

Rev. C. W. Le Bas.

HEARERS AND DOERS.

I remember our countryman Bromeard tells us of one, who, meeting his neighbor coming out of Church, asked him, "What! is the sermon done?" "Done? said the other, no: it is said it is ended, but it is not so soon done." And surely so it is with us: we have good store of sermons said, but we have only a few that are done: and one sermon done is worth a thousand said and heard; for "not the hearers of the law, but the doers of it are justified: And if ye know these things, blessed are ye if ye do them."—*Bishop Hall.*

TO RENT FOR AN EPISCOPAL FEMALE SEMINARY, the large and spacious Mansion-house, known as the Gibb's Mansion, Ravenswood, L I, on the banks of the East River, near Hurl Gate, five miles from the centre of the city of New York. Attached to the premises are about three acres of ground, ornamented with fruit and forest trees, flower garden, &c., presenting delightful retired walks, immediately on the waters of the East River; also extensive land and water prospects, with a view of the city, and offering, in point of healthiness, &c., an admirable location for an institution devoted to female education.

The Episcopal parish in the village is now under the pastoral care of the Rev. William Staunton, and the services of the Church are regularly and statedly administered. A new church edifice of stone is expected to be commenced in a few weeks, and will be completed in the earliest possible time.

Communication with the city is easy and regular by steamboats, railroad, and stages.

The above premises will be rented to a suitable person at a very moderate price.

For further particulars inquire of, or address the rector at the office of Louis Sherman, 142 Fulton street; Anthony D Maintain, 105 South-st.; or Samuel Brown, 82 Nassau-street.

April 5, 1839. 4ts

ST. MARY'S HALL, Green Bank, Burlington, New Jersey. The summer term of this institution will commence on Monday, the first day of May.

The importance of a punctual attendance on the first day of the term is respectfully urged upon all who intend to become members of the institution the present season. John P. Lathrop, *Principal Teacher.*

Burlington, April 5, 1839. 4t.

ST. CLEMENT'S CHURCH. Six Pews, advantageously situated in St. Clement's Church, to be rented from the 1st of May next.

For further particulars apply to any of the following members of the Pew Committee: W. S Popham, No. 20 Barrow-street; J. N. Taylor, No. 507 Houston-street; W. H. Mott, No. 37 Vandam-street.

April 5, 1839. 5ts.

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

THE first edition of Rev. Mr. Johnson's Sermon having been all sold, the second is now published in tract form, and may be had at Louis Sherman's, 142 Fulton-street; Swords, Stanford & Co, 152 Broadway; or at the Sunday School Union, in Ann-street, at one shilling the single copy, or ten for one dollar.

April 11, 1839.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted for study and the education of youth.

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Terms for Board and Tuition, in all branches of a finished English education, and all studies preparatory to admission to any College, $200 per annum, payable half yearly in advance. For the modern languages, as an additional teacher will be employed, there will be a small advance in price.

There will be a vacation in each year of the month of August.

Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.

March 23, 1839. 6t.

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No. 44 Wall street.

March 30 tf

A DICTIONARY OF THE CHURCH, by the Rev William Staunton, just published by Louis Sherman, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

A LADY of a respectable family wishes a situation as Matron to a Boarding School, or superintendent of its domestic concerns. Preference given to the country. Direct to A. C. Episcopal Press 142 Fulton st.

March 30. 5t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between Sherman & Trevett, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,

New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—Louis Sherman, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. 120m

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